



THE HARVARD ORIENTAL SERIES

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# HARVARD ORIENTAL SERIES

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WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

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Volume Twelve

CAMBRIDGE, MASSACHUSETTS

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THE  
PANCHATANTRA-TEXT  
OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

BY

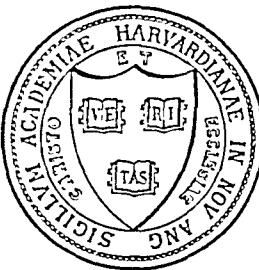
DR. JOHANNES WERTEL

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TO THE MEMORY  
OF  
RICHARD PISCHEL



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## PREFACE

**Delayed appearance of the volume.**—This volume appears later than the editor of this Series and the author expected. The printer's copy was ready several years ago; but circumstances for which nobody is to blame prevented its being issued earlier than now.

**Distribution of the material originally intended for this volume.**—The general plan of this volume may easily be seen from the table of contents. As appears from page xvii of volume xi, it was my original intention to give with this volume parallel specimens of the text of the various recensions. Technical reasons, which have to do with the size and shape of the sheets on which these specimens are printed and with related problems of the bookbinder's art, made it seem more practical to issue the specimens in a little atlas, and to designate the atlas as volume xiii.

**Designations of the MSS. in the list of variants.**—In the 'List of Variants', the designations of all the manuscripts (sigla codicum) of which the variant readings are given in full have been printed at the bottom of each page, whereas the designations of manuscripts to which only occasional reference is made are there omitted.

**The list of variants refers directly to the manuscripts themselves.**—The occasional quotations from the Berlin manuscript K (see below, p. 15, 25<sup>2</sup>) are given from the collations of Benfey and of Professor R. Schmidt. Unless the contrary is expressly stated, all the other references are to the respective manuscripts themselves and not to collations or to secondary copies.

**The numbering of the single tales in volume xi.**—In volume xi the superscriptions कथा १ and so on, at the head of the single tales, are given in the usual Occidental fashion. This is a deviation from the procedure of the manuscripts. Partly by way of justification, and partly for the sake of beginners, it is well to state here that, in the first place, Sanskrit manuscripts never have such story-numbers at the beginning of the single stories, but always (if they number the stories at all) at the end; and, in the second place, that even the best manuscripts are inconsistent in this matter.

By way of illustration, a few details may be given. Our MSS. of the bh-class have no story-numbers; the numbering contained in the MSS.

of the  $\Psi$ -class and in the fifth tantra of Bh are given in the 'variants'. See, for instance, variants on p. 6, l. 27, p. 14, l. 5, p. 21, l. 11, &c. Since the interpolated stories are in most cases numbered *before* the frame-stories, the numbering of the MSS. disagrees of course with that of our printed text. The frame-story I, xv of our edition, e.g., is numbered as xxi in the MSS. of the  $\Psi$ -class, whereas the intercalated stories xvi to xx are thus numbered both in the print and in the MSS. In tantra v, the frame-story is numbered as i in the  $\Psi$ -class, and all the following stories are numbered down to xii. In this case the frame-stories are throughout numbered in the MSS. *before* the intercalated stories, whereas in Bh, which in this tantra is a MS. of the *textus simplicior*, the frame-story is numbered as i, our first story as ii, our third story, in which all the following tales are contained, as xii (see variants on p. 289, 11), our stories iv to ix in like manner as iv to ix, and our x as xi; whereas our xi, which is inserted in x, is numbered in Bh as x.

**Editor's non-acceptance of corrections of real errors.**—At the end of this volume, some additional corrections to vol. xi are appended. Several learned friends of mine have sent me emendations which they will not find among these corrections. I need not say that—thankfully and carefully—I took all their proposals into consideration; but in the course of my critical work I have become extremely cautious in correcting the readings of good MSS. Nothing indeed could at first sight be more convincing than the emendation विष्णुशर्मणापि, which one of these scholars proposed instead of विष्णुशर्मापि, as my text reads p. 2, l. 12. But as the best MSS. of both the recensions of the *textus simplicior*, from which Pūrnabhadra took this passage, confirm the reading of the MSS. of his own recension, this conjecture is inadmissible; see variants on p. 2, 12.

The same scholar proposed to read with the editions of Kosegarten (V, 49), Bühler (V, 60), Jīvānanda Vidyāsāgara (V, 60), and Kāśināth Pānduraṅg Parab (V, 58) मित्रोक्तं instead of मित्राणी, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Pūrnabhadra took the wording of this stanza into his text exactly as he found it in his sources, and we have no right to alter what he approved. There can be no doubt that in this as in other cases the later printed editions simply follow that of Kosegarten; cp. below, p. 53, and Indogermanische Forschungen xxix, 215 ff.

I now regret that I followed Parab in correcting the *chandobhaṅga* in stanza II, 155 a. This stanza is absent from all the other recensions of the Pañcatantra including the *textus simplicior*. I found it in a metrically correct form in Parab's *Subhāshita-ratna-bhāṇḍāgāra* and in his edition of

Ballāla's Bhojaprabandha, and as the correction seemed to be an unavoidable one, I adopted it. But later on, I found the same stanza with exactly the same chandobhaṅga in Jīvānanda Vidyāsāgara's edition of the Bhojaprabandha and in the metrical version of the Campakaśreṣṭhikathānaka; see below, Variants on p. 163, 13. And when my 'Variants' were already printed, I found again this stanza with its chandobhaṅga in the printed edition of Devavijaya Gani's Pandavacharitra (see Yashovijaya Jaina Granthamala, 26, p. 152), and in three old MSS., the one containing Dharmacandra's Malayasundarikathā, the other two Hemavijaya's Kathāratnākara (story 211). Hence it is evident that this stanza was *current* in its faulty form, and that *this* form should be restored in our text. As here, Pūrṇabhadra in several places took over into his text anomalies of his sources; see below, p. 30 f. and p. 36. All these cases should be carefully observed, as they afford us one of the best means for constructing a pedigree of the different recensions, and for finding out their most trustworthy MSS.

In my emendations I always carefully examined the best MSS. of *all* the old recensions, including both classes of the *textus simplicior*, and I beg my critics not to venture conjectures of their own, without comparing the same sources and without taking into due consideration their genetic relations. The text of Kielhorn and Bühler cannot replace the MSS. of the *textus simplicior*, as will appear from our parallel specimens, from pages 58 ff. of this volume, and from the occasional quotations strewn over my notes.

**Pūrṇabhadra's attitude towards his sources.**—Pūrṇabhadra no doubt knew Sanskrit well, and if he had not been renowned for his *pāṇḍityam*, no minister would have entrusted him with the revision of so celebrated and widely-known a *nītiśāstra* as the Pañcatantra already was in Pūrṇabhadra's time. Moreover, his work would not have been so widely circulated and copied again and again to even recent times, by Jainas as well as by Brāhmaṇas, if it had not been approved by the most cultivated people of his own time as well as of later times. Hence it seems to me now quite possible that he was well aware of such anomalies as he took over into his text, but that he *intentionally* refrained from altering them. In stanza 5 of his Praśasti he says :

स्मार्तं वचः क्वचन यत्समयोपयोगि  
प्रोक्तं समस्तविदुषां तददूषणीयम् ।  
सोमस्य मन्मथविलासविशेषकस्य  
किं नाम लाञ्छनमृगः कुरुते न लक्ष्मीम् ॥

This shows at all events that he had a great consideration for his sources, which, as appears from our parallel specimens, he followed pretty faithfully.

**Acknowledgement of obligations.**—Once more I have the pleasant duty of making public acknowledgement of invaluable help and kindness received from very many scholars. First of all I must thank Geheimrat Professor Boysen, Director of the Leipziger Universitätsbibliothek, Professor Münzel, Director of the Hamburger Stadtbibliothek, and Mr. F. W. Thomas, Chief Librarian of the India Office Library, London. These gentlemen sent me the *Pañcatantra* MSS. preserved in their respective libraries and permitted me to use them under the most liberal conditions. To Mr. Thomas I owe the possibility of collating again the London MS. A, and the Poona MSS. bhPBh. Moreover, this scholar procured for me copies of the most valuable MS. h (see below, p. 12 f.), of the Ulwar MS., and of the MS. preserved in the Raghunāth Temple Library (cp. p. 231 of this volume). Both these latter MSS. are inferior fragmentary copies of Pūrnabhadra's recension. But to know this is a great relief for an editor, for whom nothing can be more painful than the thought that there may still exist some MSS. of very great value which he is not allowed to use.

To Professor A. A. Macdonell of Oxford I am deeply indebted for sending me the *Pañcatantra* MSS. of the Max Müller Memorial. Besides, he as well as Mr. Thomas collated for me a passage of the originals of Kosegarten's MSS. BCDEF which were not in my hands, when I needed them for this single passage; see below, p. 44 f. To Mr. Premchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pr (see p. 12) and Pr (see p. 14). Sāstraviśāradajainācārya Munirāj Shri Dharmavijaya Sūri, the founder of Shri Yaśovijayajainapāṭhaśālā in Benares, and his head disciple, Muni Indravijaya, who unite in their persons the truly Indian pāṇḍityam with a keen sense for philological criticism and with a far-sighted benevolence to all the scholars interested in Jaina literature, have sent me many valuable Jaina MSS. and books necessary for my further work, and have given me many items of information of the utmost value which it would have been difficult or impossible to get in Europe.

In 1910 the Munich Academy awarded from the income of the Edmund Hardy Foundation a prize of one thousand marks for my Contributions to the History and Criticism of the *Pañcatantra* Literature (Arbeiten zur Geschichte und Kritik des *Pañcatantra*). Since Theodor Benfey was a member of that distinguished corporation, and dedicated to it, over half a century ago, his celebrated pioneer work in Comparative Literature, entitled 'Pantschatantra', and since so eminent an authority in that same

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field as Geheimrat Ernst Kuhn is closely and no doubt authoritatively concerned with the administration of the Hardy Fund, it is a matter of deep satisfaction to me that I am here able to record the Academy's approval of the way in which I am continuing the work of Benfey.

If I am able to continue this work, I owe the happy privilege in largest measure to Professor Charles R. Lanman; for at his instance an international memorial signed by seventy subscribers (more than a third of the signatures came from India), was addressed to the *Königlich Sächsische Gesellschaft der Wissenschaften* with a petition that this corporation request the *Königlich Sächsisches Ministerium des Kultus und öffentlichen Unterrichts* to allow me the leisure necessary for bringing my work to a satisfactory conclusion. Rektor Professor Dr. Curt Schmidt of our Real-gymnasium in Doeblin most kindly supported this petition, and the Royal Ministry granted it. I may now hope to complete the literary-historical part of my undertaking, as with the present volumes (xii. and xiii. of this Series) I am completing the philological part thereof.

I need scarcely add that for these volumes, as for volume xi, Professor Lanman has laid me under deep obligation by revising my Introduction and other preliminary matter in respect of its English style, and by arranging the contents of the volumes with his well-known editorial skill.

Mr. J. C. Pembrey, Hon. M.A. (Oxon.), the Oriental Reader at the Clarendon Press, has not only done his work with his unfailing care and pains, but has also given me many valuable suggestions which I was glad to follow.

To all the above-mentioned gentlemen and corporations, and to the Royal Ministry, I here record my heartfelt thanks. The great and sympathetic interest which they have shown in this large and laborious undertaking, gives me courage to address myself to its second and perhaps more difficult part; and this, when complete, will, very likely, and as I hope, turn out to be a History of the Indian Narrative Literature.

JOHANNES HERTEL.

*Grossbauchlitz bei Doeblin, Saxony,*  
*December 10, 1911.*



## KEY TO TABLES I AND II OF VOLUME XI

**Specimens of the MSS.  $\Psi$  and bh in facsimile.**—In volume XI, between the end of the introductory matter (p. xlviii) and the first page of Pūrṇabhadra's text, are inserted two Tables, containing collotype reproductions of fifteen specimen-parts of the MSS.  $\Psi$  and bh. These facsimiles are designated as 'No. 1' and so on, and are thus referred to in this Key. They are especially useful as showing the old aksara-forms used in our MSS., and as making it very clear how some of them were easily liable to be misread by later copyists.

**Facsimile No. 1** shows a verso-page of  $\Psi$ , corresponding to the passage beginning *svayūthāntikam* (169, 1 of our text) and ending with *bhadra* (170, 12). Our reproduction is a trifle smaller in size than the original. The original has three red spots: one in the centre of the middle square beneath the (correct) leaf-number 60, and encircling the small hole; one in the right margin, covering the figure 5 of the (wrong) leaf-number 56, of which the figure 6 and part of figure 5 have been lost in the course of time with part of the margin; and one just opposite to it in the left margin.

**Facsimile No. 2** shows a recto-page of  $\Psi$ , corresponding to the passage *gatam* *vyādhām* to *kṛtāḥ* inclusive, 173, 2 to 174, 23 of our text. The original has only one red spot, namely, in the middle of the blank square.

**Facsimile No. 7** shows a verso-page of MS. bh, corresponding to our text 125, 11 *rthāni* to 125, 29 *samāptam* *cē* inclusive. The original is a trifle larger than the facsimile, and has neither the blank square in the middle of the page nor the red spots in the middle and in the margins.

**The Jain diagram** for the sacred word *arham* appears in  $\Psi$ , see No. 2, 7 e.—**Anusvāra** appears at the end of the line in  $\Psi$ , see No. 2, 12 g. Cp. Variants 183, 11. The same character is used merely to fill out the blank space at the end of the line in  $\Psi$ , No. 8, 6 g and 7 g. Variants thereof in  $\Psi$ , No. 1, 1 z, 4 z, 9 z, 14 z; No. 2, 7 g.—**Red markings.** In the originals of  $\Psi$  and bh, the words *uktam ca*, *api ca*, the ends of the single pādas, and other important places are coloured with red.

**Aksara-forms of the MSS.  $\Psi$  and bh.**—Under the headings of such forms as are for one reason or another of interest, are now given references to the facsimiles and to the places thereon where such forms may be found. References for  $\Psi$  are on the left; those for bh are on the right.

Aksara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
Initial <i>i</i> :	No. 1, 2 i k; 7 e; 8 n; 14 r.	No instance.
Post-consonantal <i>e</i> :	No. 1, 2 b <i>dhe</i> ; 2 m, 5 r <i>ye</i> ; 2 u śe; 3 y <i>le</i> ; 5 d <i>kle</i> ; 5 m <i>sthe</i> .	No. 7, 1 middle <i>tye</i> ; 1 first quarter <i>ye</i> ; 1 third quarter <i>śte</i> ; 1 fourth quarter <i>te</i> , <i>ke</i> ; 2 first quarter <i>śre</i> , &c.
Post-consonantal <i>ai</i> :	No. 1, 4 bg <i>rai</i> ; 6 u, 12 t <i>dai</i> ; 14 c <i>tai</i> ; 10 a <i>smai</i> ; 14 e <i>thai</i> .	No. 7, 5 and 6 middle, and 9 first quarter <i>thai</i> ; 6 first quarter <i>kyai</i> ; 10 third quarter <i>dai</i> .
Post-consonantal <i>o</i> :	No. 1, 1 m <i>ddho</i> ; 2 g <i>yo</i> ; 3 f <i>tro</i> ; 3 l <i>śto</i> ; 3 n <i>to</i> ; 3 s <i>go</i> ; 3 v <i>bho</i> .	No. 7, 1 fourth quarter <i>no</i> ; 2 first quarter <i>yo</i> ; 3 second quarter <i>ryo</i> , <i>dyo</i> , <i>to</i> ; fourth quarter <i>vyo</i> , <i>dyo</i> .
Post-consonantal <i>au</i> :	No. 1, 1 q <i>mau</i> ; 3 q, 8 b <i>dau</i> ; 6 z <i>sau</i> .	No instance.
Modern forms:	No. 1, 11 n <i>ro</i> ; 11 z <i>yo</i> ; No. 2, 7 b <i>tyo</i> .	No. 7, 7 second quarter <i>ptai</i> .
<i>gga</i> :	No. 2, 15 f <i>rggam</i> (distinctly two <i>ga</i> 's). The usual form No. 15, 2 in <i>durggam</i> .	No instance.
<i>gha</i> , old form:	No. 8, 4 b c <i>rgha</i> ; 7 a <i>ghā</i> ; No. 2, 9 b <i>ghū</i> ; 10 f, 14 c <i>gha</i> ; No. 9, 1 a <i>gha</i> .	No instance in the facsimiles (and none in the entire MS.).
<i>gha</i> and <i>ppa</i> :	The old form of <i>gha</i> is distinct from that of <i>ppa</i> , but easily confused with it: cp. No. 1, 1 c <i>rppi</i> ; 4 h <i>rppa</i> ; No. 8, 2 a, 6 d <i>rppa</i> .	
<i>gha</i> , modern form:	No. 1, 5 t <i>gha</i> ; No. 2, 1 c, 2 a <i>ghu</i> ; 4 d <i>ghra</i> .	No instance.
<i>gha</i> and <i>tha</i> :	The modern form of <i>gha</i> is distinct from that of <i>tha</i> , but easily confused with it: cp. No. 1, 1 v <i>tham</i> ; 6 y, 13 s <i>thā</i> ; No. 8, 1 g <i>thā</i> ; 9 f <i>tham</i> ; 10 e <i>rtham</i> .	In bh, the form of <i>tha</i> is like that of our printed texts: No. 7, 1 a <i>rthā</i> ; 2 third quarter <i>thā</i> ; 5 middle <i>thā</i> .
<i>jha</i> :	No. 1, 15 c <i>jhum</i> (quite distinct from <i>ku</i> 15 e and <i>g</i> ); cp. <i>jjhi</i> , No. 12, 2 a.	No instance.
<i>jjha</i> :	No. 9, 3 b <i>jjhā</i> (cp. Bühler, Paläogr., Table V, v-18 from inscr. ca. 807 A. D.); No. 12, 2 a <i>jjhi</i> (cp. Bühler, Paläogr., Table V, xiv, xviii, xix, xxi-18).	No instance.
<i>tu</i> and <i>nu</i> :	Very nearly alike. For <i>tu</i> , see No. 1, 1 d, 8 k, 7 x; No. 8, 8 b; for <i>nu</i> , see No. 1, 15 b.	For <i>nu</i> , see No. 7, 7 first quarter.

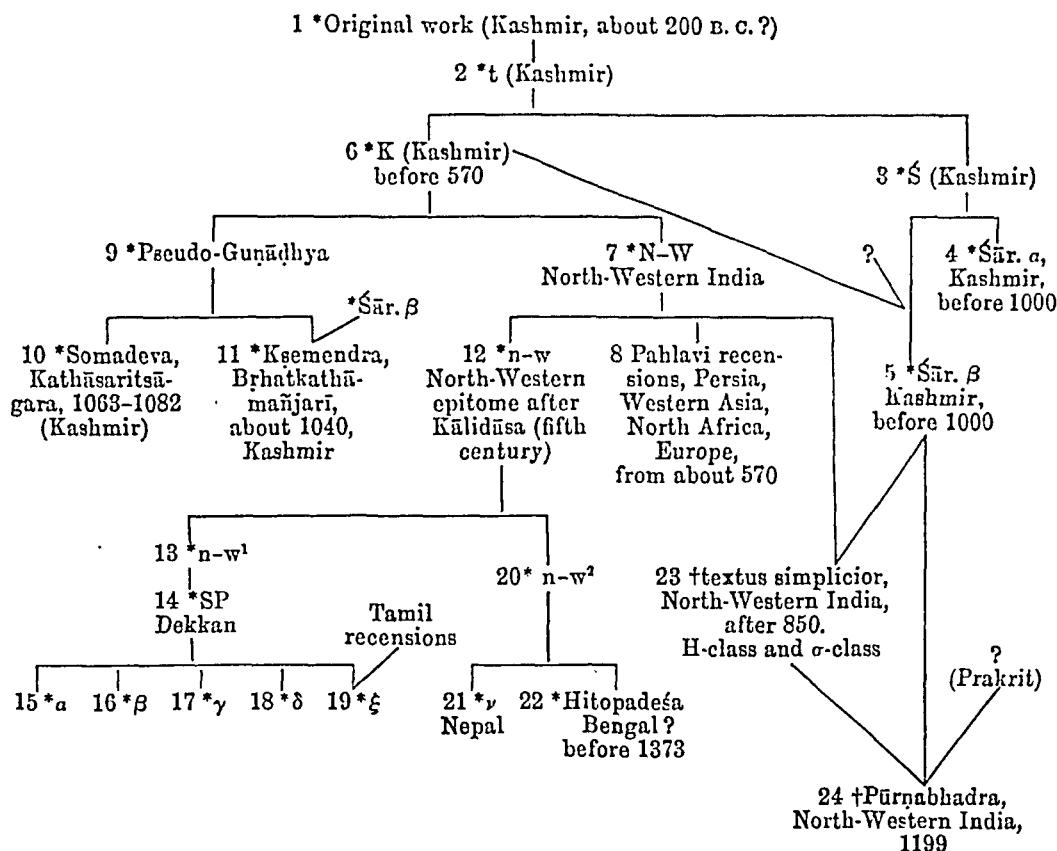
Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
<i>t</i> and <i>n</i> in conjuncts:	Very similar. Thus:	
<i>tra</i> :	No. 1, 2 g, 5 k; <i>trv</i> 3 f; <i>tri</i> 9 h.	Cp. <i>nnv</i> , No. 7, 1 first quarter; <i>tra</i> , No. 7, 6 first quarter.
<i>tvā</i> :	No. 1, 2 x, 8 h, 13 d.	No. 5, 1.
<i>tsa</i> :	No. 1, 8 c; <i>tsu</i> No. 1, 12 a; <i>tsne</i> No. 1, 14 v.	<i>tsa</i> , No. 7, 2 second quarter and 9 first quarter; No. 5, 3 end.
<i>stu</i> :		No. 7, 2 last quarter, exactly like <i>sru</i> .
<i>tva</i> and <i>nya</i> :	Quite distinct in ψ. For <i>tva</i> , see No. 8, 3 b c; <i>tye</i> , No. 1, 6 b c, 12 d; <i>tyu</i> , 2 q. For <i>nya</i> , see No. 1, 9 c, 10 v.	Identical in bh. For <i>tva</i> , <i>tyā</i> , see No. 7, 4 first half, four examples; <i>tye</i> , No. 7, 1 middle; <i>tyā</i> , 2 end. For <i>nya</i> , No. 7, 2 third quarter; 3 beg.; 6 middle.
<i>tha</i> after <i>s</i> , <i>cha</i> , <i>b</i> before <i>dha</i> , and <i>ś</i> before <i>ṭa</i> or <i>ṭha</i> or <i>ṇa</i> , are very similar. Thus:		
<i>sthā</i> :	No. 13, 3 a; <i>sthē</i> , No. 1, 5 m; <i>sthā</i> No. 3, 2 middle; 4 end.	<i>sthā</i> , No. 7, 2 third quarter; <i>sthī</i> , 6 second quarter.
<i>ccha</i> :	No. 1, 4 u v; No. 10, 2 and 4.	<i>cchi</i> , No. 6, 2 middle.
<i>bdhā</i> :	No. 1, 11 p; cp. No. 10, 1 second half.	No instance.
<i>ṭṭa</i> :	No. 1, 10 q, &c.	No. 7, 1 third quarter (twice).
<i>ṭṭha</i> :	No instance.	No. 6, 3 a.
<i>ṇṇa</i> :	No instance.	No. 5, 2 middle.
<i>ddha</i> and <i>dra</i> :	Identical in ψ. For both, see No. 1, 14 q, <i>niryatirāśād vad-</i> <i>dha</i> .	Distinct in bh. For <i>ddha</i> , see No. 7, 6 first quarter; <i>ddhyā</i> , 7 third quarter; <i>ddhi</i> , 8 first and fourth, and 10 first quarter. For <i>dri</i> , see No. 7, 7 second quarter.



# INTRODUCTION TO THE EDITION OF PŪRNABHADRA'S PAṄCATANTRA

## Chapter I. Survey of the Single Recensions, and of their Manuscripts, as used by the Author of this Volume.

**Pedigree of the recensions of the PaṄcatantra.**—Below is given a statement of the various Indian recensions, and in such a tabular form as to make clear the genetic relations. The Brahmanical recensions are marked with a star (\*); the Jaina recensions with a dagger (†).



**Key to the pedigree.**—There follows now, under twenty-five headings corresponding with those of the table (1-25), a brief statement as to each of the inferrible or extant recensions of the *Pañcatantra*, so far as known to the editor of *Pūrṇabhadra*'s recension, and as to the MSS. used by him as editor, and in his studies of the history and sources of that text.

### 1. The original work.

The author's MS. of this work and all exact copies of it are lost.

### 2. t.

Some copy, inferrible but no longer extant, of the original work, which copy already contained certain mistakes and interpolations.

### 3. S'.

The lost *Sāradā* archetype of the *Kashmir* recension or *Tantrākhyāyika*. *S* contained many corruptions and gaps, and some more interpolations.

### 4. S'ār. a.

The more original text of the *Tantrākhyāyika*. Known from the MSS.:

P = *Pūṇa*, Deccan College viii. 145.

P<sup>1</sup> = one leaf, containing most of the *kathāmukha*, Decc. Coll. viii. 145.

p<sup>1</sup> = the greater part of MS. p, belonging to Dr. M. A. Stein.

The Sanskrit text of MS. P was printed in *Abh. der Kgl. Sächs. Ges. der Wissenschaften*, vol. xxii, No. v, p. 1 ff.

### 5. S'ār. β.

The slightly revised and enlarged text of the *Tantrākhyāyika*. Used by *Kṣemendra*. Part of the interpolations contained in *Sār. β* go back to some MS. of the K-class (No. 6). MSS.:

p<sup>2</sup> = the smaller (last) part of MS. p, belonging to Dr. M. A. Stein.

z, and its derivatives ρ r R, MSS. belonging to Dr. Stein.

Critical edition of these recensions: *Tantrākhyāyika, die älteste Fassung des Pañcatantra*. Nach den Handschriften beider Rezensionen zum ersten Male herausgegeben von Johannes Hertel. . . (= *Abh. der Kgl. Ges. d. Wissensch. zu Göttingen. Phil.-hist. Kl. N.F. Band xii. 2*).—Translation: *Tantrākhyāyika. Die älteste Fassung des Pañcatantra*. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Johannes Hertel. 1909. Leipzig und Berlin. Druck und Verlag von B. G. Teubner. 2 vols.

**6. K.**

A lost Śāradā MS. which was the source of all the other recensions of the Pañcatantra.

**7. N-W.**

A North-Western copy flowing from K, not extant, but represented by

**8. The Pahlavi Recensions.**

The Pahlavi version itself is lost, but very numerous offshoots of it are preserved. See V. Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885*. II. Kalilah. Liège. H. Vaillant-Carmanne, Imprimeur. Leipzig, en commission chez O. Harrassowitz, Querstrasse 14. A new edition and translation of the Old Syriac version has been given by Prof. Friedrich Schulthess of Königsberg. Title: *Kalila und Dimna, Syrisch und Deutsch*. Berlin. Verlag von Georg Reimer. 1911.

**9. Pseudo-Gunādhya.**

The lost metrical extract from an old text of the Pañcatantra, interpolated in a North-Western recension of the Bṛhatkathā.

**10. Somadeva.**

The abbreviated Sanskrit translation of No. 9, contained in Somadeva's *Kathāsaritsāgara*. Editions used by the author of this volume:

Br = *Kathā Sarit Sāgara*. Die Märchensammlung des Somadeva. Buch vi. vii. viii. Herausg. von Hermann Brockhaus. Leipzig 1862 in Commission bei F. A. Brockhaus (= Abh. für die Kunde d. Morgenl., herausg. v. d. Deutschen Morgenl. Gesellschaft, ii, No. 5).

Du = The *Kathāsaritsāgara* of Somadevabhatta. Ed. by Pañdit Durgāprasād and Kāśināth Pāndurang Parab. Printed and published by the proprietor of the "Nirṇaya-Sāgara" Press. Bombay. 1889.

MSS. used by the author of this volume:

A = I. O. 1881, E. 3957.

B = I. O. 2165, E. 3949.

C = I. O. 1102, E. 3955.

K = Sanskrit College, Calcutta, No. 1796.

P = Deccan College, 1887-1892, No. 660.

**11. Kṣemendra.**

The abbreviated Sanskrit translation of No. 9, contained in Kṣemendra's *Bṛhatkathā-mañjari*, xvi. 286 to 567. Editions:

v. M = Der Auszug aus dem Pañcatantra in Kshemendras Brīhatkathāmañjari. Einleitung, Text, Uebersetzung und Anmerkungen von Leo von Mańkowski, dr. jur. & phil. Leipzig, Otto Harrassowitz 1892.

S = The Brīhatkathāmañjari of Kshemendra. Ed. by mahāmahopādyāya (!) pāṇḍit Śivadatta, Head Pāṇḍit and Superintendent, Sanskrit Department, Oriental College, Lahore, and Kāshīnāth Pāndurang Parab. Printed and published by Tukārām Jāvajī, proprietor of Jāvajī Dādajī's "Nirṇaya-Sāgara" Press. Bombay. 1901.

### 12. n-w.

A north-western epitome, in which all the stories and nearly all the verses of N-W were given. It must have been composed after Kālidāsa's Kumārasambhava: see vol. I of my translation of the Tantrākhyāyika, p. 158, middle.

### 13. n-w<sup>1</sup>.

This is a derivative of n-w, and the immediate source of

### 14. SP.

The archetype of the so-called Southern Pañcatantra. Of this archetype no quite faithful copy has been handed down to us. The MSS. known to us belong to the following five sub-recensions:

### 15. SP a.

A } A B palm-leaf MSS., C a paper MS., all of them belonging to the  
 B } late Prof. Leo von Mańkowski, and kindly lent to the author  
 C } of this volume by him.

K, a copy of the MS. of the Madras Government Oriental MSS. Library, Alph. Index, p. 46, No. 7-1-7.

L, ditto, 7-1-6.

N, ditto, 7-1-8.

Q, a copy of the Tanjore MS., Burnell, Class. Index, p. 165<sup>b</sup>, No. 5,110.

P, a copy of the beginning of the Tanjore MS., Burnell, p. 165<sup>b</sup>, No. 5,109.

R,      "      "      "      "      "      5,111.

S,      "      "      "      "      "      5,113.

U,      "      "      "      "      "      5,116.

V,      "      "      "      "      "      10,240.

W,      "      "      "      "      "      10,241.

Y,      "      "      "      "      "      10,242.

Z; a copy of a not numbered MS. of the Palace Library, Tanjore. In this copy, the text of the SP is wrongly ascribed to Kṣemendra.

After my edition of the SP was printed, I got, through the kind help of Prof. E. Hultzsch and Govt. Epigraphist V. Venkayya, the MS. b, i.e. a copy of the beginning of the MS. Hultzsch, Reports on Sanskrit MSS. in Southern India, No. II, p. 45, 1219. This MS. goes with B.

### 16. SP $\beta$ .

F, a collation of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-2-20.

H, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 6 b-3-15. } first group.

O, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-4-19. } first group.

E, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-5. } second group.

I, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-10. } second group.

M, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 5-3-13. } third group.

The text of the MSS. F H O, E I, with the variants of the best MSS. of SP  $\alpha$  has been published in the following edition :

Das südliche Pañcatantra. Sanskrittext der Rezension  $\beta$  mit den Lesarten der besten Hss. der Rezension  $\alpha$ , herausg. von Johannes Hertel. Des xxiv. Bandes der Abhandlungen der phil.-hist. Kl. der Kgl. Sächs. Ges. d. Wissenschaften No. V. Leipzig bei B. G. Teubner 1906.

### 17. SP $\gamma$ .

D = India Office, Bühler MSS. April 24, 1888, No. 320.

G = India Office, Burnell 211.

A useless attempt towards publishing these two MSS. has been made by Dr. Michael Haberlandt, Zur Geschichte des Pañcatantra, Sitzungsber. d. phil.-hist. Cl. der Wiener Ak. d. Wissensch. 1884, p. 397 ff. Cp. ZDMG. lviii, p. 3 ff.

### 18. SP $\delta$ .

T, a copy of the MS. of the Palace Library, Tanjore, Burnell's Class. Index, p. 165<sup>b</sup>, No. 5,112. Cp. Introduction to my ed. of SP, p. xxxiv f.

### 19. SP $\xi$ .

X, an old palm-leaf MS., presented to the author by the late Prof. v. Mańkowski. An analysis of this southern 'textus amplior' has been given ZDMG. lx. 769 ff. and lxi. 18 ff.

There are, furthermore, two Paris MSS. of the SP, and one MS. belonging to Prof. Teza, which were not available for me. Cp. ed. of the SP, Intr., pp. xxix and xxxiii.

### 20. n-w<sup>2</sup>.

A lost MS. agreeing on the whole with n-w<sup>1</sup>, but having numerous more original readings. The first and second tantras were transposed in this recension.

### 21. ν.

A Nepalese recension, containing only the verses and one prose sentence which the copyist evidently took for a stanza. First and second tantras transposed. MSS.:

n<sup>1</sup>, a copy presented to the author by the Durbar of Nepal, and containing books I to III incl. Cp. ed. of SP, p. lxxxviii ff. The complete variants of this MS. are given in the ed. of SP.

n<sup>2</sup>, a copy of the beginning and of the end, transcribed from the same original as n<sup>1</sup>, and procured for me by Prof. Sylvain Lévi. This MS. contains the stanzas of tantras iv and v, which are missing in n<sup>1</sup>. They are printed in the appendix to my Introduction to the edition of the Sanskrit text of the *Tantrākhyāyika*, p. xxvii.

### 22. The *Hitopadeśa*.

This is based on n-w<sup>2</sup> and some other story book. Its author was a Śaiva called Nārāyaṇa, who wrote for some king Dhavalacandra, probably in Bengal. Books I and II transposed as in ν.

Editions with critical notes: 1. *Hitopadesas id est Institutio salutaris. Textum codd. MSS. collatis recensuerunt interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen. Pars I. textum sanscritum tenens. Bonnae ad Rhenum MDCCXXIX. . . . Pars II. commentarium criticum tenens. . . . MDCCCXXXI.* (The translation promised on the title has not appeared). 2. *Hitopadeśa* by Nārāyaṇa. Ed. by Peter Peterson. Bombay, 1887 (= Bombay Sanskrit Series, No. xxxiii).

As to these and other editions compare: *Über Text und Verfasser des Hitopadeśa. Inaugural-Dissertation . . . bei der hohen philosophischen Facultät der Universität Leipzig eingereicht von Johannes Hertel . . . Leipzig. Druck von Breitkopf & Härtel, 1897.*

A truly critical edition of this work is still a desideratum. The Nepalese MS. N, mentioned by Peterson in the preface of his edition, p. i, did not belong to the British Museum, as Prof. Peterson thought, but to

the late Prof. Cecil Bendall, and now belongs to the Cambridge University Library. A MS. which Prof. Zachariae presented to the Library of the German Oriental Society has been described by him ZDMG. Ixi. 342.

After the publication of SP and *v* it will now be an easy task to determine the best MSS. of the *Hitopadeśa* and to give a truly critical edition of this work.

### 23. The *textus simplicior*.

Called in the MSS. *Pameñkhyānaka*. This text is the work of some Jaina author who seems to have lived after the middle of the ninth century A. D., since he quotes a stanza of Rudraṭa<sup>1</sup>, and before 1199 A. D., as Pūrṇabhadra used this text as one of his main sources. The author added new tales and new stanzas, especially from Kāmandaki<sup>2</sup>, transposed the stories, especially in books III and IV, and greatly amplified the bulk of the *Pañcatantra*, especially in the fifth book. As for the single stories, he not only altered their wording throughout, but also their purport. The stories of the *textus simplicior* have many features in common with Buddhistic forms of these tales, which deviate from the *old* *Pañcatantra* texts. The MSS. of this recension disagree very considerably, and in most of them the text is in no good state. All of them are revised copies.

MSS. of the *textus simplicior*:

H, No. 281 of the Hamburger Stadtbibliothek. Not dated, but older than I.

I, No. 280 of the Hamburger Stadtbibliothek, dated sam. 1701. As to H and I see my paper 'Kritische Bemerkungen zu Kosegartens *Pañcatantra*', ZDMG. lvi. 293 ff.

O, MS. of the Bodleian, Oxford, Aufrecht's Cat., p. 157<sup>a</sup>, No. 335, 'ex eodem codice atque Hamburgenses H. I. videtur transcripta esse.' Dated sam. 1709. This MS. I have not seen.

Bh, fifth book, contains a text very closely agreeing with that of the Hamb. MSS., but without two interpolations of H I. See below, p. 56 ff., and cp. No. 25, Later Mixed Recensions.

σ = Decc. College, Peterson's Fifth Report, No. 356. Not dated. Copied by gaṇi Cāritrakīrtti, disciple of gaṇi Tejastilaka. Corrected by pāṇḍit Sukīrtti and pāṇḍit Amarasiṁha.

s = Decc. Coll. i. 17. First leaf replaced. Copied from an old original (many small gaps). Not dated.

<sup>1</sup> See Pischel's edition of Rudraṭa (Rudraṭa's Čingāratilaka and Ruyyaka's Sahṛdaya-lilā. Kiel, Haeseler 1886), p. 26.

<sup>2</sup> Benfey, *Pantschatantra* I, p. xv, note 2.

S = Decc. Coll. xv. 147. First two leaves and last leaf missing. The conclusion of IV, vii (Mouse-maiden), with IV, viii (Saints' clothes) is an unintelligibly short abstract, after which the fourth tantra is concluded. Dated *samv.* 1534 *caitramāse śuklapakṣe 5 pañcamyām* *tithau somavāsare atrēha Harsapure Śā(?)dyanagarajñātiyaryāsaciyākena* *sutānām pāthanārtham Ahimadāvādavāstavyamevādājñātiyasonījaītākasya* *sutena śavākena pustikā likhitā puṇyasyārthe tena puṇyena bhagavān* *śrī Mahārāṣṭru* prītostu, &c.

a = Decc. Coll. xii. 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the emboxed story IV, viii) is literally the same in both MSS. The following leaves are missing: 1-55 incl., 59-61, 63-74, 77, 80, 85, 86, 89, 93 to the end. At the end of tantra iv the copyist gives his name: *likhitam idam pro(!)hita-Rāmacamdrābhidhena nijapāthanārtham paropakṛtaye cāstuḥ !*

pr = a MS. belonging to the Bhandar of Ahmedabad, and lent to me through the good offices of Mr. Keshavlal Premchand Mody of the same town. It bears the marks *dā* 7, *pra* 25 *mī*, and *dā* 13 *pra* 15. Colophon: *samvat 1592 varṣe vaiśaśāśiditraravau liṣitam*. This MS. agrees very closely with the edition of Kielhorn and Bühler.

Bü<sup>2</sup> = India Office, Bühler MS. 86. Fragment, leaves 1-39 incl. of 88 leaves missing. Dated *Samvat* 1804, *śakam* 1669 *prabhavābde pañśavadya 2 dvitīyāyām budhe Bhiṣagupanāmā śrī-Nārāyanapāṇṭa* (i. e. *paṇḍita*) *sutena suhṛdvareṇēdām pañcopākhyānākhyām pustakām likhitām svārthām parārthām ca*, &c.

Mü<sup>4</sup> = Max Müller Memorial e 11, Bodleian, Oxford, 50 leaves. Begins *kā sotkamīthās tiṣṭati iva* (corresp. to Pūrṇ. 230, 3). The text of this MS. belongs to the  $\sigma$ -class. Dated *sake* 772 *śārvarināmasaṃvatsare vaisākha-suddhanavaṇyām*.

h = a copy of the MS. mentioned in Sh. R. Bhandarkar's Report, Bombay, 1907, p. 55, § 46. The original lies in a dilapidated fort in Hanumangad or Bhatner (Bikaner). Bhandarkar says: 'The place in the fort where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.' . . . Bhandarkar calls the original 'a copy of Pañchatantra made in Samvat 1429, while Firuz Shah Taghlak was on the throne.' Mr. F. W. Thomas kindly procured me the copy, which was ordered by the Durbar of Bikaner. It has been made by two copyists, neither of whom knew Sanskrit, and both of whom, especially the second one, very often misread the old-fashioned characters of the original. The colophon does not mention the date given by Bhandarkar, as the copyist of this part of the MS. evidently altered it to give the date

of his own copy. As the colophon gives an idea of the knowledge which this copyist—the better one of the two—has of the Sanskrit language, I give it here: sārāpūm [for samāptam!] vēdām aparikṣita-karaṇam nāma pāmcamam tam̄tram̄ iti । vr̄hatpāmcataṁtram̄ samattam̄ (corr. to samāptam̄)॥ samvat 1965 rāmitimīgasaravadi 12 ne liṣamtamm ātmācatarabhuja *Vikāneranagaramadhye Saratare* gacchai ॥ yādr̄sam pustam̄ka dṛṣṭvā tādr̄sam liṣitam mayā । yadi । śuddham̄ asuddham̄ vā mama doṣo na diyateḥ ॥ śr̄ir astuh ॥ śr̄ikalpām̄nam astuh ॥ śr̄i subham bhavayāt h ॥ h. This copy is very faulty. Moreover, very many corrections and glosses are entered in it in some places. In spite of all this the copy is valuable. But a future editor of the *textus simplicior* must try to get the original of our copy for his work. This original must contain a good old text of this work. The story I, v is concluded in it as in H I.<sup>1</sup> In the Introduction to my translation of the *Tantrākhyāyika*, p. 158 (Kap. II, § 2, 1, S. 31), I have shown that the stanza which contains the argument of story II, iii of our text has been altered in all the descendants of K, and has been well preserved only in Sār. Our Specimen III, l. 133, footnotes, gives the reading of h, which, though corrupt, proves in an evident manner that originally the *textus simplicior* also had the reading of Sār.

c = Deccan Coll., Bhand. Cat., xvii. 637. Fragment. Leaves still extant: 2–10 incl., 14–21, 23–33, 37–41, 43–46. Goes down to *acintaya*, Kielh. p. 89, 4. Rather faulty; modern.

The *textus simplicior* has not been handed down to us in its original form. All our MSS. show interpolations,<sup>2</sup> and the original wording has not been preserved in any one of the MSS. that I have seen. Our parallel Specimens and, above all, the text printed below, p. 58 ff., show that the MSS. of the *textus simplicior* may be roughly divided into two groups:

- (1) The H-class, to which belong H I O and book V of Bh; see below, p. 58 ff.
- (2) The σ-class, to which belong σsprh (and book V of φ; see Later Mixed Recensions).

As to the Vaiṣṇava MS. S and to the MS. a of the purohita Rāmacandra, I cannot say to which class it has to be assigned, as unfortunately I failed to copy the greater part of their text. At any rate these two MSS. are worthless.

Of the two classes, each at times excels the other in the greater originality of an occasional passage. Our parallel Specimens I–III and the text

<sup>1</sup> Cp. Über die Jaina-Rezensionen [see below, p. 15], p. 97 ff.

<sup>2</sup> Cp. Ber. kgl. sächs. Ges. d. Wissenschaften, ph.-h. Kl. 1902, p. 68 f.

printed below, p. 58 ff., show that Pūrnabhadra used copies of both these classes. Wherever he follows the *textus simplicior*, nearly his whole wording can be reconstructed from MSS. of these two classes. It is scarcely possible that he had before him a MS. from which both the H- and the σ-class are derived, as in some places either the H-class or the σ-class is more original than Pūrnabhadra's text.

The text of the H-class seems to me, on the whole, to be the more original one. It has not yet been edited.

One single MS. of the σ-class has been edited by Kielhorn and Bühler in their well-known edition of the *Pañcatantra* in the *Bombay Sanskrit Series*, Nos. IV, III, I. Cp. ZDMG. lvi, p. 298 f. This edition agrees very closely in its wording, and completely in the arrangement and number of its tales, with the above-mentioned MS. pr.

As to Kosegarten's edition, see below, p. 15, 'Later Mixed Recensions', and p. 44 ff.

#### 24. Pūrnabhadra's text.

Called in the MSS. (like No. 23) *Pañcākhyānaka*. Pūrnabhadra's text is a compilation of Śār. β, of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in Prākṛt; see below, p. 27 ff. He seems to have known Kṣemendra; cp. WZKM. xvii. 347. According to his *praśasti*, he completed his work in A. D. 1199 by the order of a minister named Śrī-Soma.

No other recension of the *Pañcatantra* has been handed down to us in so authentic a wording as Pūrnabhadra's work. The MSS. which contain it are the following:

bh = Deccan College, Bhand. Cat. x. 190.

N = " " " " x. 189.

A = India Office 2643, E. 4084 (a revised copy).

Ψ = Deccan College, Bhand. Cat. iv. 55.

P = " " " " Report 1897, 419.

L<sup>1</sup> = Leipzig University Library, A. 404.

M = Deccan College, Bhand. Cat. iv. 54.

p = " " " " ii. 46 (a revised copy).

Pr = a MS. of the Jaina Bhandar of Ahmedabad, dā. 28, pra 10. Not dated, but old.

B = Oxford, Aufr. Cat., p. 157<sup>a</sup>, No. 337. It contains only the first two tantras and the greater part of III (down to 227,5 *kṛtaghnā* incl.). Written after A. D. 1810. As I know this MS. only from Tullberg's collation, I neglected it. As for the other MSS., see below, p. 37 ff.

The text of this recension has been published in vol. xi of the HOS.

As to the *textus simplicior* and Pūrnabhadra's recension, cp. my papers: 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi. 293 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte der phil.-hist. Kl. der Kgl. Sächs. Gesellschaft der Wissenschaften zu Leipzig, 1902, 23 ff.

The lack of critical spirit, which is so characteristic of the old style *pandits*, was the reason why the more complete, i.e. the interpolated and contaminated MSS. of celebrated works, were always copied, whereas the old genuine texts disappeared. Hence the *textus simplicior* and Pūrnabhadra's recension completely ousted the old Pañcatantra from North-western India. But Pūrnabhadra's compilation was not the last stage of this literary development. Numerous new recensions arose, and these have been copied and enlarged even to our days. These mixed recensions may be classed under six heads.

1. The *textus simplicior* was interpolated from Pūrnabhadra's text.
2. Pūrnabhadra's text was interpolated from the *textus simplicior* and other sources.
3. Single books or tantras of different recensions were combined.
4. Other recensions were contaminated with the Jain recensions.
5. The Jain recensions were moulded into other forms.
6. Versions from which the frame-stories have been eliminated.

## 25. Later Mixed Recensions.

25<sup>1</sup>. *Textus simplicior*, interpolated from Pūrnabhadra's recension. MSS.: D = I. O. 2790. Dated *sāmy. 1796* āśādha vadi 3.

b = Deccan College, Bhandarkar's Cat. xii. 253. Fragmentary MS. The following leaves are still extant: 49-79 incl., 81-5, 87-9, and one leaf, the pagination-number of which is ninety-something (the unit of the number is not to be made out).

d = Deccan College, Bhand. Cat. ii. 44. Has 54 leaves, incomplete. The text goes to *saharṣam āha*, Kielhorn, p. 93, 14.

Mü<sup>1</sup> = MS. Max Müller Memorial e 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vilokya* Pūrn. 130, 10. The rest complete. Dated *sāmbat 1776* *varṣe 1* *śāke 1641* *pravarttamāne 1* *jyeṣṭhamāse 1* *kṛṣṇe* *pakṣe 1* *caturthyām 4* *tithau 1* *ādityavāre 1*. Written *Sujānasimha* *vijayarājye 1* *śrī Viśākha-madhye* by one *ācārya Rāmakṛṣṇa*.

Mü<sup>3</sup> = MS. Max Müller Memorial d 40. 71 leaves. Contains books III to V inclusive. The pagination begins with 1. Not dated.

25<sup>2</sup>. Pūrnabhadra's text, interpolated from the *textus simplicior* and other sources. MSS.:

K = Berlin, Chambers 176. This MS. is known to me from the collations of Benfey and R. Schmidt.

L<sup>2</sup> = Leipzig University Library, A. 403. 84 leaves. From the beginning to *trāsayām āsa* 219, 2. Title *Hitopadeśa* (only in mg.). Very faulty Śaiva MS. After I, i the story *Hitopadeśa* II, iii, ed. Schl. ('Dog and Ass').

Bü<sup>1</sup> = I. O., Bühler MS. 85. Dated śake 1788 kṣayanāmavatsare. This is the recension translated by Galanos, and used by Meghavijaya (see below, p. 19). Cp. WZKM. xix. 62 ff.

Mü<sup>2</sup> = MS. Max Müller Memorial f 1. Complete. The pagination (lost on some leaves) goes from 244 to 395. Leaf 279 wrongly inserted after 379, leaf 337 after the first leaf of Śivadāsa's *Vetālapañcavimśatikā*, which follows in the MS. Down to about p. 22 of our text Mü<sup>2</sup> contains a mixture of Simpl. and Pūrṇ., the textus simplicior prevailing. But also in some other places the textus simplicior has been compared. After *śrūyate ca*, 94, 4, for instance, Mü<sup>2</sup> continues: *tat pranaśṭam kulaṁ pakṣikulaṁ samprati* । *anyān api svechayā vyāpādayisyati* । *yataḥ* (= Kielhorn, i. 72, 15). Thereupon follow, with variants and corruptions, the stanzas Kielh. 342 to 346 incl., and then the MS. continues with our stanza 344. Nearly all the mistakes common to Ψbh appear in our MS., and many other corruptions besides. Of the *praśasti*, Mü<sup>2</sup> has the two stanzas of PPrM.—Mü<sup>2</sup> is dated *śūnyaśāstramuniścam* . . . [supply *dra*] 1760 *Vikramasya gatārdayaḥ* ॥ *śuciḥ śukle trayodaśyām* by one Śukadeva in a village of Gujarat. It is useless for critical purposes.

25<sup>3</sup>. Single books or tantras of different recensions were combined.

Bh = Deccan College, Bhand. Cat. xiii. 68. The text of books I, II, and III is a Pūrṇabhadra text, mangled and interpolated from the textus simplicior. Book IV (incomplete) is a Pūrṇabhadra text. Book V is an old text of the H-class of the textus simplicior. See below, p. 56 ff.

ϕ = Deccan College, Peterson, Report IV, 719. The text of books I to III inclusive is the text of Bh; book IV is a Pūrṇabhadra text different from Bh; book V is a textus simplicior of the σ-class. See below, p. 56 ff.

C = Bodleian, Aufrecht's Cat., No. 336. Dated sam. 1856. This MS. I know only from Tullberg's collation. The beginning of the first tantra contains the textus simplicior, the rest of that tantra and the remaining ones are Pūrṇabhadra's text.

F = I. O., No. 2319. Books I and II contain the textus simplicior, the others are copied from the same original as C. To Mr. F. W. Thomas I owe the statement that codices F and L (cp. Kosegarten, p. vi) are identical.

Bü<sup>5</sup> = I. O., Bühler MS. 89, a fragment containing leaf 1 and leaves 53 to 119 incl. Nearly all of book I is missing. The conclusion of book I

and books IV and V contain the text of Pūrnabhadra, whereas books II and III contain a *textus simplicior* with stories interpolated from Pūrnabhadra. Cp. WZKM. xix. 75.

Bü<sup>3</sup> = I. O., Bühler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of tantra ii, and goes to Bühler's stanza iii, 163. Pūrnabhadra's stories inserted in the frame of the *textus simplicior*. Cp. WZKM. xix. 73.

Π = Deccan College, Peterson, Report III, Appendix iii, No. 313. Not dated. Modern. Books I and II, Pūrnabhadra; the other books, *textus simplicior*.

The following MSS. contain in their books I, II, V, Pūrnabhadra's text; in their books III and IV an interpolated *textus simplicior* :—

Π<sup>1</sup> = Deccan College, Bhandarkar, Report 1894, No. 371. Quite modern.

Π<sup>2</sup> = Deccan College, Peterson, Report V, No. 355. Dated mitau (?) kārtika-krṣṇacaturthī bhūputravāsare samvat 1811.

Π<sup>3</sup> = Deccan College, Bhandarkar, Report 1897, No. 418. Modern.

Π<sup>4</sup> = British Museum, No. 277. This MS. I have not seen.

Q = Deccan College, Bhand. Cat. viii. 144. Last leaf wanting.

q = Deccan College, Bhand. Cat. xii. 251. Missing leaves: 1-70 incl., 77, 78, 122, 140 to the end. Not old. In the parts extant, q has the same stories as Q.

Kosegarten's edition of the *textus simplicior* belongs to this class, and his edition of the *textus ornatior* as well. Both are mixtures from MSS. of various classes. The edition of Jīvānanda Vidyāsāgara is based on Kosegarten's, and so is that of Parab. See below, p. 51 ff.

#### 25<sup>4</sup>. Other recensions contaminated with the Jain recensions.

25<sup>4</sup>a. The MS. E = I. O. 1812, E. 4086. Kosegarten, p. iv of his edition of the *textus simplicior*, says of this MS.: 'Textus ad codicem A. prope accedens passim verba sensum supplentia adiicere videtur.' On the contrary, this MS. deviates from Pūrnabhadra in the most remarkable manner. It is based on the *textus simplicior* and contaminated with Pūrnabhadra's text. But the author of this text has used still other sources, e.g. the Mahābhārata, the Vikramacaritra (or some work quoting a coherent passage of it; see below, p. 44 ff.), nay, even an older recension of the Pañcatantra, from which the author inserts his story III, i ('Ass in panther's skin'), which seems to be based on the Tantrākhyāyika. The text of this story, printed from Tullberg's collation, is given ZDMG. lvi. 317. The order of the stories has been altered throughout; see ZDMG. lvi. 326.

**25<sup>4</sup> b.** Ananta's *Kathāmṛtanidhi*.<sup>1</sup> This is an epitome of an old *textus simplicior*, interpolated in some places from Pūrnabhadra's text, and even altered by the redactor in some features of the stories related. The single books are not called *tantra*, but *ūrmi*. Cp. ZDMG. lvi. 296 f.; Saxon Berichte, p. 117, note 1. MSS.:

G = I. O. 2146 = E. 4088. A modern Nāgarī transcript from a no doubt Southern MS. (?) frequently appears instead of *l* between vowels).

G<sup>1</sup>, Aufrecht mentions a second MS., *Hall*, A Contribution towards an Index (Calc., 1859), p. 183.

The two following Nāgarī copies, derived from one and the same original, belong to Prof. E. Hultzschi (Halle):

G<sup>2</sup>, 93 leaves, and G<sup>3</sup>, 69 leaves. In the first pāda of the concluding stanza of book V (see Saxon Berichte, p. 117, note 1) both of them read *vijī*<sup>o</sup> for *kāṇva*<sup>o</sup>.

**25<sup>4</sup> c.** NP, the recension mentioned by Aufrecht, C. C., p. 314: पञ्चतन्त्र *kāvya*, by Dharmapāṇḍita. MS. mentioned in 'A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces. Parts I-X. Allahabad, 1877-86, ix. 14.' I got a copy of this MS. by the good services of Mr. F. W. Thomas, and of the Principal of the Sanskrit College, Benares. In this copy, the name of the author (Dharmapāṇḍita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Tailāṅga characters. The librarian says that the modern pāṇḍits designate *nīti* works which contain stories as *kāvya*. The original belongs to Pandit Nṛsimhaśāstrin, and the Nāgarī copy sent to me was made by order of his son, Pandit Gaṅgādhara Śāstrin, C.I.E.<sup>2</sup>

The author of this version has used several sources, the *textus simplicior*, the recension of Pūrnabhadra, the Southern Pañcatantra, the *Hitopadeśa*, and in some places even Sār., or some MS. which contained passages that are known to us only from this source. Only the first two tantras are complete; of tantras iii to v there is only a very short abridgment. Books IV and V are transposed. After the fifth book there are several story-stanzas; no doubt the author intended to use them for the composition of books III to V. Cp. ZDMG. lxiv. 61.

As to this recension, see *Journal Asiatique*, Nov.-Déc. 1908, p. 400 ff., where also the stories I, xvii, xviii, xix are given in Sanskrit and French.

MS.: np, new copy in Nāgarī, 51 leaves, 12 to 13 lines on a page.

<sup>1</sup> As the author's praśasti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kāṇva's, and his father's name was Nāgadeva. According to Aufrecht's C. C., i. 13, 771, and ii. 186, Ananta Bhaṭṭa is the author of many works.

<sup>2</sup> See *Journal Asiatique*, Nov.-Déc. 1908, p. 400, where *°pattreṇa* (l. 3 of the Sanskrit passage) is a misprint for *°puttreṇa*.

25<sup>4</sup> d. The recension of the Jaina monk *Meghavijaya*, compiled from an interpolated Pūrṇabhadra text (Bü<sup>1</sup>, above, 25<sup>2</sup>), from the *textus simplicior*, from a metrical version of the Jaina Pañcatantra, from the Jaina work Dharmakalpadruma, and from one or more other sources. The prose has been rewritten, and new verses and stories have been added. *Meghavijaya* wrote in sam. 1716 in the town Navaraṅga. He belonged to the Tapāgaccha.

MS. of the I. O.: Bühler, ZDMG. xlii. 54, No. 6; fols. 35, ll. 17, samvat 1747, Puṇa (No. 90).

An analysis of this version, with the Sanskrit texts of the new stories or interesting variants of old stories contained in it, has been given in my paper 'Eine vierte Jaina-Recension des Pañcatantra'; for a German translation of these stories, see my paper 'Mēghavijayas Auszug aus dem Pañcatantra', Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff.

25<sup>4</sup> e. The MS. Bhandarkar, Report 1897, 417 (Deccan College, coll. of 1887-91, 153 leaves; col.: sam. 1728 śrāvaṇakṛṣṇā[!] caturdaśyāṁ somadine *Phattehapurainadhye dīvāṁ śrī-Aliphaśāṁrājye Pārikānvaye Miśra-śrīRāmeṇālekhi* || śubham || śu ||) contains another Jaina recension. The text of this MS. is compiled from the *textus simplicior*, Pūrṇabhadra (bh-class), Hitopadeśa, the metrical source used by *Meghavijaya*, Śār. β (with the mistakes of our MSS. of this recension), and other sources.

*Tantra I* contains the same stories, and these stories in the same order, as Pūrṇabhadra. Only story xxiv and part of xxiii have been lost by a gap (not marked in the MS.). *Tantra II*: i = Hit. Schl. I. ii (Pet., p. 7, 4); ii = Pūrṇ. II. i; iii = Sparrow's allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as *Meghavijaya*<sup>1</sup>); v = Hit. I. iii (Pet. I. 41 and following story); vi = Hit. I. iv (Pet. I. 42 and following story); vii = Pūrṇ. II. ii; viii = Pūrṇ. II. iii (but the text of Śār. β); ix, corresponds to Pūrṇ. II. iv (stanza and first sentences from Hit., the rest of the text from Śār. and Pūrṇ.); x = Hit. I. vi (Pet. I. 80 and following story); xi = Pūrṇ. II. v; xii = Pūrṇ. II. vi; xiii = Pūrṇ. II. vii; xiv = Pūrṇ. II. viii; xv = Pūrṇ. II. ix. *Tantra III*: i = Śār. III. i; ii = Pūrṇ. III. i; iii = Pūrṇ. III. ii; iv = Pūrṇ. III. iii; v (intercalated into iv: the lizards, elephant, and water-animals<sup>2</sup>); vi, corresponds to Pūrṇ. III. iv (from Śār.); vii = Pūrṇ. III. v; viii to xv = Pūrṇ. III. vi to III. xiii; xvi, corresponds to Pūrṇ. III. xvi (from Śār., and again from Pūrṇ.; two foll. 166; the text in disorder). *Tantra IV*: i to x = Pūrṇ. IV. i to x; then xi = Simpl. Bühler

<sup>1</sup> Cp. Zeitschr. d. Vereins f. Volkskunde in Berlin, 1906, 256 f. (with German translation). Sanskrit text and French translation: Journal As., Nov.-Déc. 1908, p. 425 ff.

<sup>2</sup> Sanskrit text and French translation: Journal As., 1908, p. 432 ff.

IV. vii, and xii = Simpl. IV. xvi. *Tantra V* = Simpl. V, with all the stories given by Bühler, except V. v.

In the wording of the frame-stories, the texts of Hit., Pūrn., Simpl., Sār. are equally contaminated.

**25<sup>4</sup> f.** The Bühler MS. 88 of the India Office (ZDMG. xlvi. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in sam. 1830 śaka 1695 by Vāsudeva, son of Rāmacandra, son of Rāmakṛṣṇa, of a Mahārāṣṭra family. The faulty colophon seems to imply that *Rāmacandra* (a Vaiṣṇava) was the author of this recension. Like the recensions recorded under 25<sup>4</sup> c and g, the text of Rāmacandra's version represents the copy of a rough draught not finished. The first tantra is based on the *textus simplicior*, but interpolated from Pūrṇabhadra; the fourth tantra contains a text of SP β. The fifth tantra is contaminated from SP and the *textus simplicior*. It begins with the frame-story and the first and second tales of SP; then follow all the stories of Bühler's edition from V. iii onward, except Bühler V. ix and V. xiv. In general, cp. WZKM. xix. 74 f.

**25<sup>4</sup> g.** The MS. Deccan College xvi. 105 (30 leaves, not old) contains the *Kathāmukha* and book I of an incomplete new recension. But the first book, numbered as such, corresponds to tantra ii of Pūrṇabhadra's text. It contains all the stories of Pūrṇabhadra's text in the same order. The wording of this MS. has been contaminated from Pūrṇabhadra, from the *textus simplicior*, and from the *Hitopadeśa*, and many new stanzas have been inserted.

**25<sup>5</sup>.** Jaina recensions moulded into other forms. A metrical version of the Jaina recensions must have existed before the time of Meghavijaya, who has very largely availed himself of it (see above, 25<sup>4</sup> d). The same version was used by the compiler of the text 25<sup>4</sup> e.

**25<sup>6</sup>.** Versions from which the frame-stories have been eliminated.

a. A Jain MS. of the Berlin Library, described by E. Leumann, Saxon Berichte, 1902, 132 ff. (from the *textus simplicior*).

b. The Buddhist version from Nepal, called *Tantrākhyāna*. It is based on one or several unknown redactions, and augmented from other sources. The prose given by Bendall is not original. Only the stanzas contain the original Sanskrit text.

Cp. Bendall, The *Tantrākhyāna*. Journal of the Royal Asiatic Society of Great Britain and Ireland, new series, vol. xx, p. 465 ff. Hertel, Über einige Handschriften von *Kathāsamgraha*-Strophen, ZDMG. lxiv. 58 ff.

In the Jaina *Upāśrayas* of Pophliāno pāḍo in Pāṭan (upper Gujarat) and of Dehlāno pāḍo in Ahmedabad, there are still numerous *Pañcatantra*

MSS. the use of which unfortunately I was not granted. Cp. Bhandarkar, Report, Bombay, 1887, p. 166 (दाव 10, 1.2.44); p. 180 (36, 126); p. 184 (40, 1); p. 189 (44, 55); p. 190 (45, 24); p. 192 (49, 35); p. 195 (55, 3.2); p. 217 (18, 4.5); p. 226 (31, 13); p. 237 (36, 137); p. 243 (43, 32); p. 245 (46, 23). Nor was I granted the use of the Vienna MS. 17 (Aufrecht, C. C., p. 314).

Two Northern MSS. are preserved in the Palace Library at Tanjore:  $\tau^1$  = 5114 and  $\tau$  = 5115. As I was not granted the use of the originals, I ordered copies to be made of both of them. But the specimens sent to me were executed so carelessly (the copyist did not even copy the single leaves in due order), that not to waste more money I had the copying stopped.  $\tau^1$  seems to be a MS. of the H-class of the *textus simplicior*, whereas  $\tau$  seems to contain a text of Pūrnabhadrā's recension. I cannot say any more about these two MSS., because I know only their beginnings and because, at all events, the two copies give no fair representation of their originals.

## Chapter II. Pūrnabhadrā, his time, his work, and his language.

### § 1. Previous Statements.

In 1891, *Aufrecht* wrote in his Catalogus Catalogorum, vol. i, p. 344: 'पूर्णभद्र revised by desire of Somamantrin the Pañcatantra in 1514,<sup>1</sup> I.O. 2643.' *R. G. Bhandarkar* in his Report, Bombay, 1897, p. lix, gave the complete praśasti of Pūrnabhadra's Pañcatantra, with this (faulty) stanza containing a different date of the book:

शरवाणतरणिवै रविकरवदि फाल्गुने तृतीयायां ।  
जीर्णोद्धार इवासौ प्रतिष्ठितो वृधीः ॥ ८ ॥

Bhandarkar adds: 'This is an edition of the Pañchatantra prepared under the direction of a Mantrin or minister of the name of Soma and completed on the 3rd tithi of the dark half of Phâlguna of the year 1255 by a man of the name of Pûrnabhadrâ. The text of the Pañchatantra, he says, had become corrupt, and he corrected every letter, word, sentence, story and verse. Accordingly we find on comparing this edition with the existing text as printed in the Bombay Sanskrit Series that there are differences of

<sup>1</sup> The MS. which Aufrecht refers to is our MS. A. See below, pp. 22 and 40. (Aufrecht gives the date A.D.)

reading in almost every line. Some of the prose passages and verses in the latter are omitted and sometimes there are others in the place of those occurring there. Sometimes there are verbose prose passages to which there is nothing corresponding in the existing text. The work might be characterized as *Pañchatantra* re-written. Who the *Soma-mantrin* mentioned by the author was it is difficult to say. The date in all probability refers to the era of *Vikrama*, wherefore it is equivalent to 1199 A.D.'

In 1902, I proved that both the *textus simplicior* and the text called by Kosegarten *textus ornatior*, are *Jaina* works, and that *Pūrnabhadra*, who amongst other sources used the *textus simplicior*, was the *author* of the so-called *textus ornatior*.<sup>1</sup> In a post-card dated Aug. 12, 1902, Geheimrat Jacobi was kind enough to tell me that the date of the stanza published by Prof. Bhandarkar corresponds to *Sunday, January 17, 1199 A.D.*

## § 2. The date of *Pūrnabhadra's Recension*.

The date taken by Aufrecht from our MS. A cannot come under consideration, as we have several MSS. of *Pūrnabhadra's* work which are much older than the date just mentioned. The author's *samvat* date given in A is 1571.<sup>2</sup> Our MS. Bh is dated *sam.* 1442; *bh*, *sam.* 1468; P, which mediately goes back to the very old MS. Ψ, *sam.* 1537.

The date published by Bhandarkar is taken from the MS. Π<sup>1</sup>=Decc. Coll. 1894, No. 371. The same date-stanza is given in the MSS. Π<sup>2</sup>=Decc. Coll., Peterson's Fifth Report, No. 355, Π<sup>3</sup>=Decc. Coll., 1887-91, no. 418, and in the MS. 277 of the British Museum. All these MSS. go back to one common archetype. The British Museum MS. I did not see; but the others are quite modern copies. They belong to the class of the mixed MSS.<sup>3</sup> and are on the whole worthless. But their fifth tantra has been copied from a MS. of the *bh*-class.<sup>4</sup> The text of this tantra as contained in them is inferior to that of the same tantra given in *bh*. But as in *bh* the date-stanza is missing, these MSS. apparently derive from some copy older than *bh*, and the date given in them may be right, if it is compatible with what we know from other sources about *Pūrnabhadra's* time. And this is the case.

Klatt-Leumann, *The Sāmāchārīśatakam*, Ind. Antiquary, July, 1894, p. 173, give this information: '167 a b Pūrnabhadra, pupil of Jinapati sūri († *Samvat* 1277), composed śrī-Kṛtapuṇyacharitra.'

<sup>1</sup> Berichte d. kgl. Sächs. Gesellschaft der Wissenschaften, 1902, ph.-hist. Kl., pp. 92 ff., 97 ff.

<sup>2</sup> The *copyist's* date is *samvat* 1574.      <sup>3</sup> See above, p. 17.      <sup>4</sup> See below, p. 58 ff.

The जैन ग्रन्थावली (प्रसिद्ध कर्ता. श्री जैन श्वेताम्बर कॉन्फरन्स, सुंवर्द्द. वीर संवत् २४३५, विक्रम संवत् १९६५) mentions the following works:

p.	नंवर	नाम	शोक	कर्ता	रचानो सं	क्या है?
२२२	१७	छतपुखचरित्र	१६५०	पूर्णभद्र	१२८५	जैसल
२२५	३०	धन्यशालिचरित्र	१४६०	पूर्णभद्र	१२८५	बृ. जैसल-वे

I was anxious to procure the *praśastis* of these works. With respect to that of the former my endeavours failed. But to the kindness of the Jaina scholar, Mr. Keshavlal Premchand Mody, of Ahmedabad, I owe a copy of the *Introduction* and of the *praśasti* to the latter work. Both of them were copied from a MS. of 37 pages [fols. ?] (15 lines to a page), belonging to Maharaj Kanti Vijaya, of Baroda.

*The praśasti of the Dhanyaśālicaritra.* In his *praśasti* the author of the *Dhanyaśālicaritra* gives the pedigree of his teachers, calling his *gaccha* the चांद्रकुल (stanza 2), or चंद्रगच्छ (stanza 10).<sup>1</sup> But he gives only the series of the *sūris* of the *Kharatara-gaccha*,<sup>2</sup> excluding the first teacher peculiar to this *gaccha*, viz. *Vardhamāna* († sam. 1088). All of these names are known to us from Klatt's Extracts from the historical Records of the Jainas, from his Specimen of a lit.-bibliographical Jaina-Onomasticon, and from the *Pattāvalī* published by Weber in his Cat., p. 1036 ff. In giving them here from the *praśasti* of the *Dhanyaśālicaritra*, I add in parentheses the dates from Klatt's 'Specimen'.

<sup>1</sup> This *gaccha* derives its name from that of its founder *Candra-sūri*. See Dharmasāgara-gani's *Gurvāvalisūtra*, Weber, Cat. 997, p. 1002 (numbered as 15th *sūri*); *Munisundara-sūri's Gurvāvalī*, stanza 26 and p. 15, first stanza (numbered as 16th *sūri*); and the *Pattāvalīvācanā* of the *Kharataragaccha*, Weber, Cat., p. 1033 f. (numbered as 18th *sūri*).

<sup>2</sup> Called after *Kharatara*, the 'Severer', the 'Harder', a title which was given to *Jineśvara-sūri* of the *Candra-gaccha*, when, in sam. 1080, in the *sabhā* of King *Durlabha* of *Anahillapura* (*Anhilvād*) he refuted the *caityavāsins*. Cp. the story in Weber's Cat., p. 1037 f.; Klatt, Specimen of a lit.-bibl. Jaina-Onomasticon, p. 46 f. The first two stanzas of the above-mentioned *praśasti* allude to this event, comparing *Jineśvara* with a lion (who is खरतर than his opponents, compared to elephants), and saying that in *Śripattana* (= *Anhilvād*) and in the presence of King *Durlabha* the *sūri* proved from the Holy Scriptures (आगम) that monks should not dwell in *caityas* (temples), but in the houses of householders. The first two stanzas of the *praśasti* run thus: श्रीमद्वर्जरमूमिभूषणमणौ श्रीपत्तने पत्तने श्रीमहोस्मिराजराजपुरतो यज्ञैव्यवासिद्विपान् निलोच्यागमहेतुयुक्तिनखैर्वासं गृहस्थालये साधूनां समतिष्ठपनुनिमृगाधीशो ॥ प्रधृष्टः परैः १ सूर्तिः स चांद्रकुलमानसराजहंसः श्रीमज्जिनेश्वर इति प्रथितः पृथिव्यां जज्जे लसच्चरणरागभृदिङ्गम्युद्धपक्षदद्यः शुभगतिं सुतरां दधानः २. But cp. Dharmasāgara's (sam. 1629) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p. 149 f.

The pedigree runs thus: *Jineśvara* (received the honorary name 'Khara-tara' in Sam. 1080), *Jinacandra* (composed संवेगरंगशाला in Sam. 1125), *Abhayadeva* (died Sam. 1135 or 1139), *Jinavallabha* (died Sam. 1168), *Jinadatta* (born Sam. 1132, died Sam. 1211), *Jinacandra* (born Sam. 1197, died Sam. 1223), *Jinapatti*<sup>1</sup> (born Sam. 1210, died Sam. 1277), *Viraprabha* (i. e. *Jineśvara*, born Sam. 1245, died Sam. 1331), who was made *guru* by *Sarvadevasūri*. The last stanzas of the *praśasti* I give here literally according to my MS.:

श्रीचंद्रगच्छमभिनंदति शास्ति पाति  
 तीर्थं प्रभावयति संप्रति जैनचंद्रं  
 यः श्रीजिनेश्वर इवाप्रतिमैर्वचोभिः  
 वृत्तैरिव चिभुवनं पूणति प्रतीतः १०  
 तदाज्ज्या सङ्गुणसर्वदेवा-  
 चार्यैः समं जैसलमेहदुर्गे  
 स्थितो गिरेषां स्वपरोपकार-  
 हेतोः समाधिं सनसो ऽस्मिलष्टन् ११  
 शरवसुरविसंख्ये वैक्रमे वत्सरे ऽस्मिन्  
 वहति तपसि सासे शुल्पत्वे दशम्यां  
 जिनपतिगुरुशिष्यः पूर्णभद्राभिधानो  
 गणिरक्षत चरित्रं धन्यगोभद्रसून्वोः १२  
 चरितमिदमखिलनिर्मलंविद्याकूपारद्वश्वानः  
 वाचकसुख्याः सूरप्रभाभिधाः शोधयां चक्रुः १३  
 धन्वसाधुमुनिशालिभद्रयोः प्रीतिकारचरितं विधाय यत्  
 पुण्यमन्त्रं समुपार्जितं भया स्यात्ततो जगदिदं सुखासदं १४  
 गगनसरसि यावन्निर्मले शारदेहंदुः  
 कलयति कलहंसस्फारलीलातिरिकं  
 जगति जयति तावत्पाद्यमानं सुधीभिः  
 सुचरितमिदमुच्चैर्वन्यगोभद्रसून्वोः १५

#### TRANSLATION.<sup>3</sup>

10. He [i. e. *Jineśvara*=*Viraprabha*] who, like the celebrated *Jineśvara* [i. e. *Vardhamāna*, the last *Jina*], rejoices in the celebrated *Candra-gaccha*,

<sup>1</sup> Thus spelt in MSS. and inscriptions. See Klatt, Specimen, p. 24. In stanza 12 of our *praśasti* his name is correctly spelt जिनपति.

<sup>2</sup> MS. ऋौ० for ऋ०.

<sup>3</sup> I translate as literally as possible, without any regard to the English style.

who instructs and protects it, and who now renders powerful the Jaina moon [i. e. the Jaina gaccha called *Cāndra*] as a road [for Salvation], and who with [his] incomparable words fills the threefold world as with laws, [because he is] trusted [by all the living beings];

11. By the command of this [Jineśvara], [when I] dwelt with the teacher *Sarvadeva*, [who is endowed with] good qualities, in the fortress of *Jaisalmer*, by the word of those [two men],<sup>1</sup> in order to give help to myself and to others, and desirous to concentrate my mind,

12. [I,] the pupil of the teacher *Jinapati*, the *gāṇi* named *Pūrṇabhadra*, composed the story of *Dhanya* and of *Gobhadra*'s son,<sup>2</sup> in this *Vikrama* year numbered by arrow [5], *Vasus* [8], *Sun* [12], on the 10th day in the bright half on the approach of the month of *Māgha*.<sup>3</sup>

13. The best of the *rācakas*, called *Sūraprabha*, who has seen the opposite shore of the whole ocean of pure learning, corrected this story.

14. Whatever religious merit I may have gathered here by composing the pleasant story of the monk *Dhanya* and of the monk *Śālibhadra*, by this [merit] may this world be the abode of bliss.

15. As long as in the pure lake of the sky the autumn moon holds [or bears] the eminence of the excessive sport of a gander,<sup>4</sup> so long is victorious in the world this good story of *Dhanya* and of *Gobhadra*'s son [i. e. so long may it survive], [and be] read aloud by the well-minded [or: by the wise].

*Probable identity of the authors of the Pañcākhyānaka, of the Kṛtapuṇyacaritra, and of the Dhanyaśālicaritra.* About the identity of the author of the *Kṛtapuṇyacaritra* and that of the *Dhanyaśālicaritra* there can be no doubt. From the passage quoted above, p. 23, it appears that both these works were composed by a monk *Pūrṇabhadra* in the same year, viz. sam. 1285; see stanza 12 of the *prāśasti* given above. In the introduction to the *Dhanyaśālicaritra*, stanzas 10 ff., the author says:

तस्मादानं गृहस्थानामुचितं रुचितं हितं  
भवसर्वेकपषेतु मत्त्यामत्त्यामृतश्चियः १०  
धन्यश्च शालिभद्रश्च कृतपुण्यादद्यो नराः  
साधुदानप्रभावेण वभूतुः सुखभाजनं ११

<sup>1</sup> The text has the plural number.

<sup>2</sup> In stanza 13 of the Introduction our author says: आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्यते शालिभद्रचरितेण पवित्रेण विमिश्यितं.

<sup>3</sup> So according to *Dharma Vijaya Sūri*, who refers to *Hemacandra*'s *Abhidhānacintāmani*, ed. Boehtlingk and Rieu, p. 26, § 29.

<sup>4</sup> So according to *Dharma Vijaya Sūri*. I first thought of separating कल्पहं सस्फारः, and of rendering: 'causes quarrel connected with an excess of great dalliance', i.e. 'causes love with which joys and sorrows are inseparably connected.'

सरसानि चरित्राणि तेषामिकैकशोपि हि  
 खंडाज्यपायसानोव किं पुनर्मिलितात्यहो १२  
आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्यते  
शालिभद्रचरितेण पवित्रिण विमिश्नितं १३

These verses prove that Pūrnabhadra intended to compose a Kṛtapuṇyacaritra, after finishing his Dhanyaśālicaritra. In the Sāmācārī-śataka as quoted above, p. 22, it is stated that Pūrnabhadra, the author of the Kṛtapuṇyacaritra, was a pupil of Jinapati, and Jinapati was the teacher of Pūrnabhadra, the author of the Dhanyaśālicaritra; see above, p. 24, stanza 12 of the praśasti.

The author of the Dhanyaśālicaritra composed this work in Jaisalmer; the author of the Pañcākhyānaka must no less certainly have lived in north-western India.<sup>1</sup> Like the former, he was a Śvetāmbara monk.<sup>2</sup> His date, as given in the praśasti of the II-class,<sup>3</sup> viz. sam. 1255, is compatible with the date (sam. 1285) of the two other works mentioned before. Moreover, the author of the Pañcākhyānaka calls himself a *sūri* or *guru*, i. e. a teacher, whereas the author of the two other works tells us that he is a *gāni*. The author of the two later works accordingly has a higher rank than that of the Pañcākhyānaka.<sup>4</sup>

The identity of our two Pūrnabhadras would be established beyond any doubt, if it were sure that, in stanza 4 of the Pañcākhyānaka praśasti, the author is invoking the tīrthakara Candraprabha as a patron of the Cāndrakula. But this is not sure. The author of the Dhanyaśālicaritra invokes Pārvīvanātha.

Hence we can only say that it is *highly probable* that Pūrnabhadra, the author of the Pañcākhyānaka, and Pūrnabhadra, the author of the Dhanyaśālicaritra and of the Kṛtapuṇyacaritra, were one and the same person.

<sup>1</sup> Cp. ZDMG. lx. 787. Pūrnabhadra lived in that part of India in which camels are kept as domestic animals, and all the MSS. of his work are written in Nāgarī characters.

<sup>2</sup> For no Digambara monk would have told the story I, xxii, in which the fraudulent monk burnt by the clever minister is a Digambara ascetic. Cp. also the stanza V, 11.

<sup>3</sup> See above, p. 21 f.

<sup>4</sup> गणि has the same signification as गणिन्. सूरि and आचार्य, according to a kind communication which I owe to Śāstravīśārada-Jaināchārya Śrī Dharmavijaya of Benares, are the same, whereas 'गणी' is the name of the head of the same sādhus' assembly.' गणी, यस्य पाञ्चै आचार्यः सूचादभ्यस्तन्ति.

§ 3. *Pūrnabhadra's work.*

If unfortunately Pūrnabhadra's praśasti to his Pañcākhyānaka is silent about the pedigree of his teachers, it is not so about the work he has done. Let us examine what he himself says about it, in connexion with such inferences as we may draw from a comparison of his recension of the Pañcatantra with other recensions of this famous book.

In stanza 2a the author tells us that he revised the whole śūtra called Pañcatantra at the instance of some minister Śrī-Soma.

When King Jayasimha of Guzerat bade the celebrated Jaina monk Hemacandra write a Sanskrit grammar, he either procured for him MSS. of the eight previous grammars preserved in the temple of Sarasvatī in Kashmir, or, according to another, and more trustworthy source, MSS. of all the existing grammars from various countries.<sup>1</sup> According to Bühler even now Hindu princes nearly always provide their court pāṇḍits in similar cases with copies, and have these copies fetched from even afar, and at great expense.<sup>2</sup>

Hence we may safely conclude that a minister, when ordering some literary work to be executed for himself, followed the same manner of proceeding. At all events, as the नीतिशास्त्र is a minister's तुलदिवा, he had in his possession the principal works treating of this topic, and doubtless provided the pāṇḍit whom he entrusted with the revision of such a work with as copious materials as possible.

Pūrnabhadra's praśasti, taken in connexion with the evidence of his work itself, shows that our assumptions are right. In stanza 2 of the praśasti, the author says that in his time 'the whole system called Pañcatantra' had lost its original form. Elsewhere<sup>3</sup> I have explained, that शास्त्रमस्ति, 'the whole system,' means 'all the existing recensions'. No doubt, Pūrnabhadra knew several redactions of this work which are unknown to us.<sup>4</sup> But two recensions have been proved to be his main sources, viz. the second recension of the Tantrākhyāyika (Sār. β), and the textus simplicior, both in the H-class and in the σ-class.<sup>5</sup> None of these recensions, he says, preserved the genuine text, as the author himself had written it down. But Pūrnabhadra was well aware of the fact that the order of the

<sup>1</sup> Cp. Bühler, Ueber das Leben des Jaina Mönches Hemachandra (Denkschriften der philos.-hist. Cl. d. Kais. Ac. d. Wissenschaften zu Wien), p. 183 ff.

<sup>2</sup> I. c., p. 185.

<sup>3</sup> In my paper 'Über das Tantrākhyāyika, die kaśmīrische Rezension des Pañcatantra' (= Abh. d. phil.-hist. Klasse d. kgl. sächs. Gesellschaft d. Wissenschaft. xxii, No. v), Leipzig, B. G. Teubner, 1904, p. xxv.

<sup>4</sup> Cp. my edition of the Southern Pañcatantra, p. lxv f.

<sup>5</sup> See 'Über das Tantrākhyāyika', p. xxiv, and below, p. 57.

tales preserved in Śār.  $\beta$ , and no doubt in other recensions which he used,<sup>1</sup> was the original one. Hence he adopted this order in his third book, whereas the *textus simplicior* in this third *tantra* deviates considerably from it. The last two books were very short in the old recensions of the Pañcatantra; but they were enlarged in the *textus simplicior*, which in an even higher degree than Pūrnabhadra's recension is not a mere revision of the old text, but rather a free imitation of it. Consequently Pūrnabhadra very largely availed himself of this 'remaniement', not only in these books, but throughout all the text. As to the fifth book, he took it over into his work, with only slight alterations, in the form which it had in the *textus simplicior*.

Our parallel Specimens I to IV show how he chose his wording, now from the one and now from the other source, according as he was more pleased with the former or with the latter. In most cases it is impossible to say what principles guided him in his choice. In our Specimen III, however, it is evident why he suddenly abandons the wording of Śār.  $\beta$ . He does so at the passage where this recension speaks of the brahmanical tīrthas. As the *textus simplicior* replaces the enumeration of these tīrthas by a conversation on the dharma, Pūrnabhadra in this place followed this Jaina recension, and chiefly because its wording was not offensive to his religious feelings.

Pūrnabhadra's principal aim was to *revise* the text; see his *praśasti*, stanzas 2 and 3.<sup>2</sup> In stanza 6 he tells us, that of the words of the 'excellent first poet' only 'a handful had remained uninjured'. The very numerous corruptions which can be proved to have existed in the text of the *Tantrā-khyāyika* as early as (at the latest) the time of Kṣemendra (about 1000 A.D.), and the nature of the *textus simplicior*, whose wording differs very considerably from that of the more original recensions, confirm

<sup>1</sup> Cp. Somadeva, Kṣemendra, the Southern Pañcatantra, and the Pahlavi version, which all, in this respect, agree with Śār. Pūrnabhadra seems to have known Kṣemendra's versification of the Pañcatantra; cp. WZKM. xvii. 347. With Somadeva he agrees against all the other recensions in several places. Cp. our parallel Specimen I.

<sup>2</sup> It seems to me that the MS. of Pūrnabhadra himself (the *mūlaprati*) contained in part original leaves of his sources which he merely corrected: mistakes like *vidhāya* for *pidhāya*, *dṛṣṭvāpāyo* for *dṛṣṭāpāyo*, and others (see the list given below, p. 30 f.), he is more likely to have overlooked in some MS. of the *textus simplicior* which he revised, than to have copied from it. The scribe of the *prathamādarśa* or first copy of course preserved the mistakes overlooked by Pūrnabhadra, and committed some clerical errors of his own. Hence it is possible that the common archetype of bh $\Psi$  is identical with this *prathamādarśa*. I have not been able to find any other MS. of Pūrnabhadra's recension which can be proved to go back to another archetype. But cp. our Variants 5, 1 and 33, 22.

Pūrnabhadra's statement. From our parallel Specimens I to III, and from the text printed below, p. 58 ff., it is certain that Pūrnabhadra had before him MSS. of the H-class as well as of the σ-class of the *textus simplicior*. Perhaps he also knew the north-western abbreviated recension from which the so-called Southern Pañcatantra, the Nepalese recension (*v*), and the source of the *Hitopadeśa* have flowed.<sup>1</sup> He therefore was in a still more puzzling situation than Kosegarten. But the principles he followed in constituting his text were exactly the same as those of this scholar: both of them *contaminated* the texts they had before them to such a degree that the results were in fact virtually new recensions.

But Pūrnabhadra's aim was not only to restore the old text; he also wished to amplify it (*praśasti*, stanza 6). And this he did in numerous places.

In revising his sources, Pūrnabhadra, on the whole, abstains from radical alterations. This is clear from our parallel Specimens. These show that—according to what we should expect from the wording of his *praśasti*—he follows his sources rather faithfully. The story Śār. III. x has been transformed by the author of the *textus simplicior*, and has been transferred by him to his fourth tantra as No. i. Pūrnabhadra, who found it in Śār. as well as in the *textus simplicior*, gives this tale in both places, at first in the form of the Śār. version as his III. xvi (see our Specimen, No. IV), and again in that of the *textus simplicior* as his IV. i. But even the sources still unknown to us, from which he derived the stories not to be found in Śār. and *Simpl.*, he seems to follow very closely. His story III. viii has been taken either from some text of the *Mahābhārata*,<sup>2</sup> or from an abbreviation of it, or—possibly, but not probably—it goes back to some revision of the *source* of the *Mahābhārata* version. Pūrnabhadra's text is much shorter than that of the *Mahābhārata* version; but nobody will deny that the former, on the whole, goes back to the latter. In contracting the text it was of course impossible for our author—if indeed he and not some other writer before him was the abbreviator—not to change the wording in several places.

Some of the prose stories which he took neither from Śār. nor from the *textus simplicior*, reveal their origin by their language. Most of the *Guzeratisms* of Pūrnabhadra occur in such stories: वण्णजारक<sup>3</sup> I. xii (73, 14); खपिमि लम्प I. xxx b (122, 18); अरघट्ट खेटयमान IV. v (244, 18).

<sup>1</sup> See my edition of the Southern Pañcatantra, p. lxxxviii.

<sup>2</sup> MBh. xii. 143. 10 ff. I can compare only the edition of Protap Chundra Roy. In this edition the story shows several manifest interpolations.

<sup>3</sup> See this and the following words in the 'Brief Glossary' appended to vol. XI.

Similarly we find that a wrong Sanskritization of a Prākrit word, संप्रहार, occurs in the new story II. viii (166, 2); but the same word has been employed by the author himself in the old tale III. ii (184, 5). The new story II. v contains the Prākritism चंद्रमती (148, 4), and the form दंडपाशिक (for शक्त; 149, 12.16; 151, 2.9). The Prākritism अन्यान्य<sup>1</sup> occurs in the kathā-samgraha stanza of the new story II. i (127, 16).

Evidently the words जगाम वृद्धिम् in stanza 6 of the author's praśasti refer in part to the additional stories of his text, and in part to additional stanzas, or to passages in which he strove to imitate the artificial prose style which prevailed in his time (cp. 46, 11 ff.; 183, 13 ff.; 185, 12 ff.; 213, 2 ff.), or even to new features by which he enlarged the old text, as e. g. in the beginning of I. x (66, 10 ff.).

Pūrnabhadra declares in stanza 2 of his praśasti, that he has done his work गुरुणादरेण, and no doubt this assertion is trustworthy. Still he has overlooked several blunders of the MSS. which he used as his sources, or has even misread these MSS.<sup>2</sup> I give some instances from his text.

4, 23 सिंहस्थानीयो, a misreading of Śār. (A 8) सिंहस्थानीयो.

4, 23 तत्र चराः, a misreading of Śār. (ibid.) तत्त्वधाराः.

4, 30 °व्यक्त°, a misreading of Śār. (ibid.) °व्यक्त°.

11, 23 \*शशांक only in Pr and Simpl. MS. I. The MSS. bhNΨPMABh and Simpl. H h have the blunder शशांकम्.

24, 3 प्रथमे, a chandobhaṅga; also in Simpl. HIh.

29, 20 For अयि the original reading evidently is अपि; but our MSS. of Pūrn. and Simpl. HIh agree with us.

39, 23 तं for तत्; MSS. of Pūrn. and HI with us. h correctly तन्.

44, 24 व्यवस्थितः MSS. of Pūrn. and Simpl. HIh. The original reading must have been प्रस्थितः.

54, 2 सुदर्शना, the name of the princess, evidently goes back to the सुदर्शनचक्र which the textus simplicior mentions as the weapon of Viṣṇu.

69, 3 \*विद्यान्; but bhΨA Bh and Simpl. H h विद्यान्. I's correct reading must be a correction.

69, 4 \*ह्रियम्; bhΨ and Simpl. h क्रेयम्, A and Simpl. H श्रेयम्. The correct

<sup>1</sup> Cp. Pischel, Gramm. d. Prākrit-Sprachen (Grdr. i. 8), p. 102, § 130.

<sup>2</sup> Or perhaps he used some Nāgarī transcript of the Tantrākhyāyika, in which some Śāradā words were misread.

reading only in the revised MS. Bh, in Simpl. I, and in Kielhorn's edition (evidently a correction).

163,<sup>12</sup> MSS. unmetrical. The chandobhaṅga seems to be original. Cp. Variants.

207,<sup>5</sup> सत्यवचनो is here the proper name of the Rūkṣasa. Śār. β has सत्यवचनमाह for the reading of Śār. α स च सत्यवचनमाह. As in Śār. β—the recension used by Pūrṇabhadra<sup>1</sup>—the subject of the sentence is missing, Pūrṇabhadra evidently tries to correct this passage.

211,<sup>6</sup> \*पिधाय is the correct reading; but Simpl. HIh with bhNΨPPrMA विधाय. In Bh the passage is altered.

220,<sup>18</sup> विषमपतिं also SP and ν. The original reading of the Pañcatantra must be विषमपतिः, and so Śār. reads.

220,<sup>25</sup> क्षिष्टं also SP β and K (oldest MS. of SP α). ν and Śār. correctly क्षिष्टः; SP N क्षिष्टः.

235,<sup>2</sup> तं for तत् MSS. of Pūrṇ. and HI.

236,<sup>13</sup> \*दृष्टापायो; MSS. of Pūrṇ. and HI दृष्टापायो.

236,<sup>24</sup> किंचित् for कंचित्; HI the compound किंचिद्वासं; h, corrupted, किंविज्ञामसमीपं.

240,<sup>21</sup> \*प्रकल्पमनेषु; MSS. of Pūrṇ. and Simpl. HIh प्रकल्प०.

242,<sup>11</sup> एकाचारविहारा, apparently a blunder for एकाहारविहारा, as the Ψ-class reads. Simpl. HI एकचाचारविहरा (!), h एकत्राहारवीहारिणो.

258,<sup>25</sup> सुकुमारिकाभिग्रह० Pūrṇ. and Simpl. MSS. HI. See 'Brief Glossary', vol. XI, s.v. Simpl. h has चूम्पालिकात्पागलव्यव्रतादेशः ॥

262,<sup>18</sup> and 263,<sup>2</sup> गोष्टिक० (so MSS.) Pūrṇ. and Simpl. HI.

269,<sup>19</sup> \*पितृपर्यायागतं is right; but Pūrṇ. MSS. and Simpl. HI पितृपर्चागतं. h correctly, but with a variant, पितृपैतामहपर्यायागतं.

271,<sup>2</sup> \*वृत्ति० here and in the following text is the correct spelling; but Pūrṇ. and Simpl. HIh वृत्तिं.

These cases show that in several places marked in our text with a star (\*) the faulty reading recorded in the variants is surely or possibly that of Pūrṇabhadra himself. Cp. below, p. 77 ff.

#### § 4. Pūrṇabhadra's language.

According to stanza 4 of his praśasti Pūrṇabhadra seems to be aware of the fact that his Sanskrit is not quite free from mistakes. The author of the Dhanyaśalicaritra tells us that he has caused his work to be

<sup>1</sup> Cp. ZDMG. lix. 21.

corrected by a good vācaka. Indeed, Pūrṇabhadra's Sanskrit is neither uninfluenced by the time in which he lived, nor by the vernacular which he spoke from his childhood. Of course it is not quite free from Prākritisms either. Part of these irregularities he took over from his sources.

Some Guzeratisms and Prākritisms of his have been mentioned above, p. 29 f. From the *textus simplicior* (H-class) he takes the Guzeratisms अनुज्ञान 285, 21 and अनुज्ञानपाद 286, 5 (see 'Brief Glossary', s. v.). To the influence of Guzeratī we may perhaps attribute the wrong च after the compound in 180, 4 f.<sup>1</sup> and the wrong form °कंचुकी°, as our MSS. write for correct °कचुकी° in the same passage. In Śubhaśilagani's *Jagadūsambandha*<sup>2</sup> we find the wrong compound सविस्तराचाचाचयं, which Bühler explains as follows: 'The faulty feminine सविस्तरा has been caused by<sup>3</sup> the custom of the Gujarātīs to write the parts of a compound separately, viz. सविस्तरा चाचा चयं.' The Hamburg MSS. have च, not after the compound, but after °कंचुकी°—perhaps a correction of the original wording preserved in Pūrṇabhadra's text—and even more members of the compound are here in the nominative case. To the custom mentioned by Bühler we evidently must attribute the occasional use of किंचित् for कंचित् (236, 21 किंचिदेव ग्रामम्, from the reading of HI किंचिद्वामम्; cp. 68, 3 किंचित्स्वेदज्ञातिम्; 223, 15 किंचित्कालं). I now regret that I corrected किंचिद्वधोपायं, as the MSS. write in 90, 17. Cp. also अस्य गजचर्मभेदं for तद्वजचर्मभेदं or अस्य गजस्य चर्मभेदं, 254, 5.

Prākritisms are तं for तत् 39, 23 (or सूत्र used as a masculine); 235, 2 (also HI); 277, 13 (HI here correct); cp. 150, 17. Other Prākritisms are recorded above, p. 30.<sup>4</sup> Cp. also the vulgar adjective सत्कं 'belonging to', which, as Prof. Hultzschi suggests, should be written for सत्तं 246, 1 and 3, and which really stands in MS. A.

*Orthography and Sandhi.* Both are inconsistent even in our best MSS.

*Vowels.* Post-consonantal उ occasionally interchanges with अ. Ex. दुर्दुर best MSS. for usual दर्दुर, 222, 13; 223, 14. कुटम्ब (rarely MSS. कुटुंब), and °कुटम्बिनी, 152, 8; अगरु for usual अगुरु, 46, 5. लंठ best MSS. for usual

<sup>1</sup> Though occasionally च occurs also in other Sanskrit texts after a dvandva compound. Cp. e. g. Śār. *ādimadhyāvasānam* ca, 133, 14 note.

<sup>2</sup> Bühler, Indian Studies, v, No. I (Wien, 1892. In Commission bei F. Tempsky), p. 74.

<sup>3</sup> In Bühler's text 'by' has been inadvertently omitted.

<sup>4</sup> The first member of the frog prince's name सुन-दत्त 235, 1, might be taken as a blunder for Prākrit सुण, i. e. the name of the river शोण. But it is more likely a misreading, as HI and h read यमुनदत्तो. Bühler, 8, 16 has पृष्ठदत्तो.

लुण्ड, 120, 7. वन्धुकी for usual वन्धकी, 224, 13. In 225, 26 Pr writes स्फरति, in 226, 5 ΨPPr उन्नंग.<sup>1</sup> उ is lengthened in the MSS. in पैशून्य 74, 8 (by the influence of शून्य?).

Wherever in these cases our printed text deviates from the spelling of the MSS., an asterisk refers to the variants.

*Consonants.* ङ् च् ण् म् before a consonant, and म् at the end of a sentence or of an even pāda, are always replaced by anusvāra in the MSS.

न् stands not infrequently in the MSS. for printed anusvāra before न् and म्. Ex.: सन्निपातस्य, 28, 6; स्वीसन्निधी, 31, 20; सन्निहितशायं, 29, 5; सन्निकर्पात, 70, 25. सन्नान and सन्नार्जन्, 18, 1, &c., occur along with संनान (so 20, 5; 22, 5), संनान्येदं (20, 9), संनानस्याऽ (20, 13), संनार्जनं (20, 24).

न् stands sometimes for ण्.

On the other hand, we occasionally find anusvāra for correct न्; so तं निच्चितं, 140, 18 and Ψ 163, 10; तं निधानसादाय, 142, 5.

च् and च्य, ख् and प् are occasionally confounded<sup>2</sup>; च् is often employed for च्छ, ट often for ठ (nearly always ए for ए).

च्छ is occasionally confounded with त्स; cp. 15, 18; 40, 17.21; 41, 4; 165, 21; 186, 19 (see Variants); 229, 9 (Bh); 266, 10 (see Variants); 280, 8 (see Variants). This produces the variant उच्छेदन for उत्सादन (see Var. on 40, 17, &c.). Cp. Lanman on Orthographic Prakritisms in Album Kern, p. 302.

ज् and य (०यामातृ० for ०जामातृ०, 53, 5), ज्य and य् (this written in the form given by Jacobi, Kalpas., p. 18, note) are occasionally confounded in the MSS.; cp. e. g. 10, 10; 271, 15 (see Variants in both places).

फ् and प् interchange in फूल्तृ. I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bhΨ have पू०. The MSS. write वन्दिन्; I write वन्दिन् in my text.

Sibilants, especially स and श्, are sometimes confounded. In one case it is certain that this confusion goes back to Pūrnabhadrā himself:

<sup>1</sup> Most of these cases are also found in other north-western works. Cp. even लाङ्गूल for लाङ्गूल 153, 24, in a stanza not composed by Pūrnabhadrā himself.

<sup>2</sup> खंड and षंड are used promiscuously in the MSS., whether they mean 'group' or 'piece, fragment'. Apparently Pūrnabhadrā pronounced these two words alike, and hence I write in both cases खण्ड. Cp. also the Petersburg dictionaries and Apte, s.v. षण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is पण्ड (Pūrn. 5, 17 and ex conj. 122, 12), Pāli and Prākrit *sanda*; 'piece', 'fragment' is खण्ड (Pūrn. 112, 9.11), Pāli and Prākrit *khaṇḍa*.

in 56, 12 the wrong form सद्यत् (for शद्यत्) is assured by the pun with असद्यत् 'often'.

ह is confounded with घ in नघुष, 227, 20. Cp. forms like प्रघुणा, प्रघूण(क), प्राघुण(क), प्राघुणिक at the side of प्राङ्गण(क) and प्राङ्गणिक in the Petersburg dictionaries.

Consonants are often doubled after र्; but in the great majority of cases the doubling is neglected. 'भौ' is often written for भौः.

*Samdhi.* As a rule, samdhi is not observed before the apodosis (often in connexion with दांडा!); it is neglected in cases where its observation possibly might cause confusion. Cp. Wackernagel, Altindische Grammatik, § 262, b, δ. It is evident that Pūrnabhadra himself very often neglected the samdhi. Cp. 138, 12 दृष्टा आ, and 149, 18 where our MSS. have वृहत्कन्यका अ०. In most cases our MSS. write तत् अत्वा. Before initial चौ, samdhi is nearly always neglected in the MSS. An interesting case is 149, 2 f., where the archetype evidently had कौतुकाङ्गृष्टहृदयस्तामौ०. The archetype of bhΨ wrongly resolved this group into कौतुकात् हृष्ट० (instead of कौतुकात् धृष्ट०); and ABhΦ have a wrong correction of this inadequate reading: कौतुकाविष्ट०. Cp. Prof. Lanman's remarks, vol. XI, pp. xxxix to xlviii.

As our MSS. are inconsistent, samdhi has everywhere been restored in the prose of our printed text except (1) in the case 138, 12, (2) before the apodosis, (3) before and after oratio recta. In the stanzas, in which the rhythm annihilates the pauses in the case of punctuation, we follow our MSS.

In the body of the words, our MSS. are not consistent as to the samdhi in the following cases:

०स्त० or ०स० is often written for ०ःस०.

०ःक० and ०ःप०, ०ःफ० are very often, if not in most cases, written for ०क्त०, ०प्त०, ०फ्त०.

*Punctuation.* Our best MSS. are carefully punctuated. They employ दांडा after the complete sentences, and very often before the apodosis. Punctuation before इति after oratio recta is not rare. Before यतः in the phrase उत्तां च । यतः they *always* put दांडा, or even (ΨP) double दांडा. For the sake of clearness, we employ in our printed text ardhadāṇḍa before the apodosis, before and after oratio recta, and before यतः all this in the prose.

In the metrical parts, we separate the first from the second and the third from the fourth pāda of a stanza by ardhadāṇḍa, where these pādas form one line, i. e. in ślokas and āryās. But in these cases we do not destroy the samdhi, which is here maintained in the MSS. even when

they follow our own method.<sup>1</sup> Our MS. bh employs the *ardhadanda* and the double *danda*, and these only; our MS. Ψ employs the *danda* and the double *danda*, and these only. Cp. the two facsimile tables in vol. XI.

*Gender.* यास neuter 233, 1 (in a stanza taken from the *textus simplicior*). सूत्र masculine, or तं for तत्, 39, 23.

*Guṇa* and *Vṛddhi*. सुकुमारिका० (also Hamb. MSS.) for सौकुमारका० (Whitney, § 1222j, Pāṇini V, 1, 133), 258, 25. गोष्ठिक० for गौष्ठिक०, 262, 18; 263, 2 (in both cases with HI).

*Verb.* विश्वसति (also HI), 23, 5. Imperative: वंध वंध for वन्धान वन्धान, 117, 18; 118, 2. Infinitive: निवेदितुम्, 57, 23. Gerund: आभित्ता, 175, 23 (in a stanza). Gerund in -am: परिवर्त-क-म्, 68, 2. Passive for active voice, 205, 24 (in a metrical quotation; also HI).

*Noun.* A wrong form is the genitive वृहत्स्फगो for °जो, 135, 10.

*Nominal compounds.* Compounds with proper names: शाण्डिलीमाता, 136, 20; 140, 15. श्रेष्ठिलक्षणस्य, 114, 20, beside लक्षणश्रेष्ठिनं, 114, 22. वर्धमानसार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिवियोगं, 21, 17. वलमद्रसचिवं, 103, 3. वीणावत्सराजः, 266, 10, &c.

A curious case occurs at 283, 23, where I have written \*वेगाद् वेगं with Pūrṇabhadra's source, the *textus simplicior*, as represented by the Hamburg MSS. Bh, which in the fifth book belongs to the H-class of the *textus simplicior*, reads वेगात् गवगं (गव misread for एव, i. e. ए); h and Bühler वेगाद्वेगतरं(!). But bhΨA and their derivatives write वेगात्वेगं, and this seems to be the old reading, from which Bühler's ungrammatical reading derives, as being apparently an original gloss by somebody not well versed in Sanskrit. I now take वेगात्वेगं to be a *substantive dvandva* compound, depending on गच्छति: 'it went to speed and to over-speed', i. e. 'it ran more and more swiftly' (quicker and quicker).

Prof. Wackernagel, in his Altind. Grammatik, II, § 74 d, gives similar *adjective dvandvas*. From the Pāli I may add Jāt. i, p. 160, 3 *vamkātivamkinam* (in a stanza), which the commentator rightly explains as meaning मूले *vamkāni* अग्गे *alivamkāni* तादिसानि *singāni* असा अथिति *vamkātivamkinam*. The compound *mañcātimañca*, given by Wackernagel from Trenckner, is apparently a *substantive*<sup>2</sup> formed exactly like our *vegātivega*. Hence वेगात्वेगं should be restored in our text.

<sup>1</sup> Only the MSS. in such cases, do not separate the combined aksaras. The Hindu manner would be to write, e. g. in our stanza I, 5 (p. 5, 3) वनवासि । न्यराज०.

<sup>2</sup> This is also the opinion of Prof. Wackernagel, who kindly pointed out to me this compound.

The rule laid down by Pāṇini iii. 3. 126 (Wackernagel, Altind. Grammatik, II, § 82, a, γ) is not always observed (at least not always in our best MSS.). In 131, 26 only A—a revised MS.—has the correct form दुर्भेदः; but Śār. agrees with the other MSS. In 9, 23 the MSS. have our reading. In 227, 1 ff. Pūrnabhadra follows this rule, whereas his source, Śār. β, A 266, neglects it.

*Syntax.* Periphrastic present indicative (Guzeratism): स्वपिमि लभः, 122, 18; योजयति लभः, 268, 10 (here also Hamburg MSS.).<sup>1</sup> Present indicative for imperative: प्रक्षिप्ते, 37, 8; पूरयामः, 92, 6; पृच्छामः, 92, 11; 267, 16; गच्छावः, 265, 17; क्रियते, 268, 5; प्रत्युच्छीवयामः, 268, 6; करोमि, 271, 6; 278, 9; 279, 24; गच्छानि, 282, 8; 286, 5; जानामि, 288, 20. Present indicative for conditional: भवति, 283, 22; गणयति, 283, 23 (in both cases also HI). The conditional occurs 216, 8 अकरिष्यन् and अभविष्यत्, and 230, 20 समनिष्यम्.

General subject expressed by 3rd person sg.: आह, 180, 20. Cp. 4, 21 (but see Über das Tantrākhyāyika, p. 98, 22).

Genitive for instrumental case: °चेलकस्य भृत्या, 75, 23. Instrumental for genitive case: करणीयेनोपादः, 166, 7.

Faulty or awkward constructions: विष्णुशर्मापि (for °शर्मणापि) . . . पाठितास्, 2, 12 (in accordance with Simpl. HIh); स . . . द्वावपि प्रत्यागतौ, 109, 14 (almost literally from Tantrākhyāyika, 55, 4). प्रतिपादयसि for °ति (the subject being भवान्), 194, 24. पृष्ठः for पृष्ठम्, 221, 29 (or स्थिते तस्मिन् for स्थितः स, l. 28). A word like वचः to be supplied 273, 1 in a stanza (HI have the same wording). 285, 1 an anacoluthon with HI (stanza).

*Varia.* मध्यात् and मध्ये with the dual number:<sup>2</sup> आवयोर्मध्यात्, 43, 9; क्रोधसंरक्तोचनयोर्मध्यात्, 209, 5. एन् and अम् in the same sentence, referring to the same person, 4, 8 f. किमिति for कस्तात्, only 254, 7 (104, 11 read किमिति with Ψ). Superfluous इति, 23, 11; 42, 6; 61, 12; 63, 21, &c. इत्येवम् for simple इति, 118, 2 (in a new tale). इत्येवं after इति, 94, 19. मा . . . अर्हसि for न . . . अ°, 41, 4.

In प्राप्तव्यमर्थमिति नाम, 148, 2, प्राप्तव्यमर्थम् is an adjective. Cp. तत्त्वाख्यायिकं, and मित्रमेदं (125, 29) beside मित्रमेदो (3, 1), &c.

## APPENDIX.

*Literary quotations:* Śālihotra, 279, 9 (also in HI); Karṇīsutakathānaka, 67, 14. An utterance of the Buddha is referred to in 48, 13.

<sup>1</sup> Cp. Campakaśresthikathānaka, ed. Weber, l. 454 f.; ed. Hertel, § 76. Bühler, Sitzungsb. d. kgl. Preuss. Ak. d. Wissenschaften, 1883, p. 885.

<sup>2</sup> This also occurs in other mediaeval Sanskrit texts, e. g. in Somadeva's KSS. 42, 137.

### Chapter III. Account of the Manuscripts on which this edition is based.

#### § 1. Description of the manuscripts.

ALL the MSS. used for this edition are paper MSS. written in Nāgarī characters.

bh = Decc. Coll. x. 190. This MS. originally consisted of 179 leaves, 10 lines to a page. Its first 6 leaves are now missing. Though this MS. proves to be a Jaina MS., as it has the Jaina diagram in the beginning of book V, it has not the square blanks in the middle of the single pages. It has been copied from some MS. which was then old; cp. Variants 288, 2.4.6.8; 290, 8.

According to bh's colophon, this copy was completed in samvat 1468, on the 12th day of the bright half of the month Mārgaśīrṣa, during the reign of King Śri-Kāhnadadeva Vijaya, in Śri-Viramagrāma (the modern Viramgam near Ahmedabad) 'in compliance with the order of the minister Mahāṃsalāṣā for the amusement of Josiharadeva, brother to Vādijanārddana of Satyapura', by Mahāṃgopāla, son of Mahāṃkesava, of a Gauda family.

The copyist did his work with great care and accuracy. Our MS. contains many glosses, written by several old hands on the margins or between the lines. Most of these glosses go back to one hand, no doubt the hand of some beginner in Sanskrit, who sometimes misunderstood his text. Cp. the glosses on 11, 1; 14, 6; 19, 20; 22, 25; 56, 12; 60, 20; 62, 16; 76, 10; 84, 17; 154, 2; 176, 17; 177, 9; 194, 17; 221, 26; 286, 3. The same hand entered a lot of vernacular glosses; cp. 11, 3.22; 17, 17 (twice); 23, 3; 46, 4; 65, 14; 70, 15; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 18; 177, 1.29; 178, 26; 180, 4 (twice); 183, 10; 188, 22; 189, 2; 190, 13.18; 191, 13; 192, 7; 193, 11; 209, 11; 220, 16; 231, 2; 247, 3; 277, 10.11.16.17.18.20; 278, 22 (twice); 279, 1.2.6; 288, 17; 288, 13.16. In many cases the text was unintelligible for the glossator; for the marks  $\times$  and  $=$ , which he usually employs in referring to marginal glosses, occur not infrequently without such a gloss. On the first leaves he often separates the words by small vertical strokes, writing initial vowels, and sometimes terminations, over the line. Our stanza I, 52, for instance, looks thus in the MS.: नखिनांचनदीनां'चशुंगिणांश्-स्त्रधारिणां' विश्वासानापगंतव्यः'स्त्रीषुराजकुलसुच्च' ४४; 9, 30 सत्यामत्<sup>०</sup>; 10, 17 च्याहतप्रावश्स्त्रविश्वाल्पम्.

As I did not succeed in distinguishing *with certainty* the different hands of the glossators, I mark the glosses in my variants with 'gloss.' or 'corr.'

of bh'. As possibly scribes of other MSS. may have copied from bh the glosses instead of the original readings, I have entered nearly all of these glosses in my variants. The complete readings of bh are given in my variants.

**N** = Decc. Coll. x. 189. This MS. is complete in its beginning, but has a gap extending from 220, 18 of our text to 236, 8 (see Variants). The original number of its leaves was 117. The average number of lines on a page is 17. This copy is written in a hasty hand, but it is pretty correct. Neither the Jain diagram nor the middle squares occur in it.

The colophon tells us that this copy was completed in samvat 1855, śāke 1720, in the dark half of Kārttika, on the eighth day, a Tuesday, by Harinanda, son of Kāśinātha, of a Gauda family. The complete readings of this MS. are given in our variants.

**Ψ** = Decc. Coll. iv. 55. It has 102 numbered leaves, 15 lines to a page. Of these, leaves Nos. 46, 48, and 49 are lost. Moreover, the last one or two leaves are missing. The actual pagination, however, is not the original one; the original one, written in the margins, has been corrected by a later hand, after leaf 19 had been lost, and hence leaf 20 is now numbered as 19, &c. But another hand writes the correct numbers once more just over the red middle spots of the verso pages; see Key, above, p. 1, and our Specimens, vol. XI, Table I, No. 1.

**Ψ** is a very beautiful Jaina MS., the Jaina diagram appearing in it at the beginning of the Kathāmukha as well as of that of books III, IV, V. (The beginning of book II is lost.) In the middle of the single leaves there appear the characteristic blank squares, and the centres of these squares are perforated by small circular holes throughout the MS. These holes appear never to have been used for a string drawn through them, as in palm-leaf MSS., to keep the leaves in the right order; for such a string would have enlarged the holes or torn the leaves. The single leaves of **Ψ** show red circular spots, one in the middle of the blank squares of the recto pages, and three on the verso pages, viz. one in the middle and one on each side margin. The original leaf-numbers are written within the red spots of the right-hand margins of the verso pages. The red spots, however, are missing on leaves 83, 84, 89 recto, 90 to 102 inclusive. At the end of the first book,  $4\frac{1}{2}$  lines of the recto of fol. 45 and the whole verso page of this leaf have been left blank.

This MS. has been written with great care in beautiful characters. The copyist himself corrected it, and added some glosses and various readings. A second old hand added some more glosses.

**Ψ** seems to be our oldest MS. of Pūrnabhadrā's text. As we shall subsequently see, not only the common archetype of P (dated sam. 1537)

and L<sup>1</sup> was copied from Ψ at a time when Ψ already contained the glosses by the second hand, but—apart from the circular perforations of the blanks, which are unknown in most of the paper MSS.—the forms of the characters in this MS., especially that which घ has in it, are very old ones.<sup>1</sup> This old form of घ, as it appears in Bühler's Paläographie, Table V, number 13, columns v, and vii to xvii, and Table VI, number 18, columns xv, xvi, xvii, prevails throughout in Ψ. Cp. our Key, p. 2. Only in cases where a vowel, or न and र are written under ग्ह, the modern form of ग्ह is the usual, though not the exclusive one. Cp. also the form of न्न्न्न in our Table II, No. 12, l. 2a and that of ङ्ङ्ङ in our Table I, No. 1, l. 15c, with Bühler, Table V, col. xxii, l. 18. The complete readings and the glosses of Ψ are given in our variants.

**P** = Decc. Coll. xxiv. 419. It has 96 leaves, 15 lines to a page, and is very beautifully written on fine thin paper. This MS., which is complete, shows the Jaina diagrams as well as the characteristic blank squares. The text on the whole is very correct. From the colophon we learn that this copy was finished in samvat 1537 on the first Tuesday in the dark half of Āśādha. The copyist's name is not given. The complete readings of this MS. are entered in our variants.

**L<sup>1</sup>** = Leipzig University Library A. 404. Incomplete. Old. The leaves still extant bear the paginations 2 to 56 (both incl.), corresponding to our text *svanāma* &c. 2, 5 to *sarva te* (incl.) 220, 2. 15 lines to a page. No blanks, but Jaina diagram before II and III. Two copyists, the second one (from leaf 11 to 20 incl.) giving a very faulty wording, and leaving out the text between *mūrkhāḥ* (67, 11) and *sthitavati* (74, 17). I only occasionally refer to this MS. in my variants.

**Pr** is an old MS. belonging to the Jaina Bhandar of Ahmedabad. It was kindly lent me through Mr. Keshavlal Premchand Mody, B.A., LL.B., of the same town. This copy bears the signature डा २८ प ७०. On its margins the title of the work is given as पंचाख्यानवृत्तिः. Pr consists of 107 leaves, 13 lines to a page. It is pretty correct. I give the complete variants of this MS.

**M** = Decc. Coll. iv. 54. 102 leaves, 15 lines to a page. A complete Jaina MS., with Jaina diagrams and blank squares in the middle of the pages. The characters of this MS. are beautiful, but its text bristles with blunders, omissions, and dittographies. Though not dated, this MS. is not modern. In my variants I give the complete readings of this MS., but I have not noted many of its blunders, small omissions, and dittographies.

<sup>1</sup> In one case this form of घ also occurs in Pr, which has flowed from Ψ.

**p** = Decc. Coll. ii. 46. 93 leaves, 18 lines to a page. This is a complete Jaina MS., though it has not the characteristic blanks. According to its colophon, this copy was completed *samval loka-muni-rasa-śaśi-saṃvacchare* [i. e. sam. 1677] *jyeṣṭa suṣṭivdhīṣṭamī somavāsare śubhavelāyām* Dhillānagare [i. e. Dhillo, Thar and Parkar] *pātisāha-Jahamgīra-rājye* | *vā*° [i. e. vācaka-] *Matibhadra - tacchisya - vācanācāryya - dhuryya - vādikarikumbhakamḍanamṛgāri - sarvaśāstrādhita-sarasvatīkamṭhābharaṇa - sakalakalākalitagātra-vidvajjanatilaka - pravara-prakṛṣṭavācakacārītrasiṁha-tacchisya-paṇḍita-Padmanamdi-muni-tacca - raṇānvujamakaramdalānadāsānudāsa-Govarddhana-muni-lipākṛtār iyam prati.* The lengthy colophon proceeds to tell in several stanzas that the copyist did his work with the utmost care, and that the good should correct the copy, without blaming the copyist for the blunders he possibly might have committed. Hope is expressed that the Jain community might rejoice henceforth by the favour of the sūris (*śrīmaj-jinakula<sup>1</sup>-sūri-prasādātācīram naṇdatu*), and that the MS. might eternally survive and be protected by its owners from oil, water, loose tying-up and dishonest borrowers ('*telād rakṣej jalād rakṣe rakṣet sīhila-baṇḍhanāt parahastagatam rakṣet*' evam vadati pustakam<sup>11</sup>). The copyist had at least two MSS. before him during his work, choosing their readings as he proceeded in copying, smearing with gamboge whole passages already written in almost every line, and replacing very often the correct readings by inferior ones. Some passages have been copied from MSS. belonging to other classes, e. g. to the Bh-class. Moreover, many corrections and additions have subsequently been added by different hands. Amongst the numerous marginal additions, there are even stanzas in Prākrit. I carefully collated this MS. down to 119, 23 *atha* inclusive; but then, seeing that it was of no use whatsoever, I neglected it altogether. In my variants, only occasional references are given to p.

**A** = India Office 2643, E. 4084, R.R. 9. B. This MS. originally contained 153 leaves, 12 lines to a page. Leaf 92 is missing now. On the first page, which is blank, a European hand has written in English characters: Gaikawar. This copy has been written by two copyists (A<sup>1</sup> and A<sup>2</sup>). The first hand wrote the text of leaves 1 to 93, and of 123 to the end, the second one leaves 94 to 122 (both inclusive). The words from *gacchet*, &c. to *balīyasā* | *sa* *ta* (inclusive) = our text 177, 12 to 177, 23 are written by both the copyists, and subsequently have been deleted again on fol. 93 verso. In this short passage A<sup>2</sup> is more correct than A<sup>1</sup>; but the former shares with the latter the mistakes *prāṇadhi*<sup>°</sup> 177, 12, *tanna* for *tatra* 13, *aparam kārya*<sup>°</sup> 15. Hence it is certain that A<sup>2</sup> copied from the same original as A<sup>1</sup>. A<sup>2</sup> leaves blank squares in the middles of the pages.

<sup>1</sup> Dharma Vijaya Sūri corrects this to *-jinakuśala-*.

This MS. is rather faulty. A third hand has collated it with some MS. of the *textus simplicior*, covering the margins with additional stanzas from this text, smearing very often the original readings of A with gamboge, and writing on them inferior readings or downright blunders. In other places the corrector, an ignorant and careless man, restores defective passages *ex conjectura*.

According to the colophon, the copyist of A<sup>1</sup> was one *Śivasundara*, who completed his work in *sanvat* 1574 *āso vadi* 9 *sukre*.

**Bh** = Decc. Coll. xiii. 86. This MS. originally consisted of 156 leaves with 12 to 14 (generally 13) lines to a page in books I, II, III, and with 11 lines to a page in books IV and V. The first leaf and leaves 132 to 140 (both inclusive) are missing.<sup>1</sup> Bh has been copied by two hands, the first one going from the beginning of the MS. down to the end of the third book, the second one from the beginning of the fourth book to the end of V. This copy is a Jain MS., the Jain diagram appearing at the beginnings of books II, III, IV. Besides the usual square blanks in the middle of the pages, which are perforated as in  $\Psi$ , most of the recto and verso pages have larger rectangular blanks either at the right or at the left hand margin, or even at both of them.

At the end of the third book, the first copyist gives the date *sanvat* 1442 *rāṣe* without any further information. The rest of the MS. is scarcely younger than its first part.

**Φ** = Decc. Coll. xxi. 719. 97 leaves, 15 lines to a page. Dated *sanvat* 1661.

### § 2. Value and mutual relations of these manuscripts.

Of the above-described eleven MSS., the first eight form two groups. To the first group, the bh-class, belong the MSS. bh and N. To the second group, the  $\Psi$ -class, belong the MSS.  $\Psi$ , P, L<sup>1</sup>, Pr, p, and M. The nature of MSS. A and Bh and  $\Phi$  is such that they require a separate and detailed discussion.

The differences between the readings of bh and  $\Psi$  are but slight ones. These two MSS. are excellent copies. The cases of the very mistakes taken over from either the *textus simplicior* or *Sār.* into Pūrṇabhadra's text and preserved in bh $\Psi$  show how conscientiously the text has been handed down in these two MSS. On the other hand, the fact that N can be proved to go back *indirectly* to bh, and that PL<sup>1</sup>PrMp can be proved to go back to  $\Psi$  (P, the best and oldest of them, and L<sup>1</sup> *indirectly*), evidently

<sup>1</sup> Comprising our text, p. 244, 10 *yadi* (incl.) to 260, 2 *dusṭajā* (incl.).

shows that even in ancient times bhΨ were considered very valuable MSS. I think, indeed, that their common archetype is the *prathamādarśa*. See above, p. 28, note 2. At all events, their text cannot possibly deviate much from the *mūlaprati* (i.e. *mūla-pratilipi*); see our parallel Specimens.

### § 3. The manuscript N goes back indirectly to bh.

For evidence in substantiation of this assertion, see Variants to 27, 10.12; 56, 12; 57, 22; 61, 12; 74, 2; 75, 12; 77, 22; 78, 9; 80, 14; 89, 12.13; 101, 11; 123, 17; 125, 18.19; <sup>1</sup> 184, 5; 186, 9; 208, 2; 266, 6.22; 270, 22; 271, 23; 274, 17. The MS. N cannot have been *immediately* copied from bh, for it is evident that a part of N, namely 284, 7 to the end of book V, has been copied from a text very closely agreeing with Bh. Cp. the Variants.

### § 4. The manuscripts PL<sup>1</sup>, Pr, p, and M go back to Ψ.

That p goes back to Ψ may be seen from the Variants 72, 22; 88, 15. Since, however, p is a contaminated MS. (see above, p. 40), and is for this reason critically useless, I have not taken the trouble of collecting further materials in order to ascertain more fully its relation to Ψ. For the other four, the following evidence may suffice.

1. P and L<sup>1</sup> go back to Ψ; cp. Variants 3, 10; 4, 24; 5, 10; 5, 21; 7, 25; 9, 10; 14, 10; 17, 14; 23, 16; 25, 22; 32, 24; 33, 4; 39, 20; 40, 4; 42, 20; 44, 12; 57, 18; 76, 15; 101, 10; 119, 10; 147, 20; 159, 19; 164, 33; 167, 21; 170, 10; 171, 7; 174, 9; 178, 18.23; 180, 14.25; 181, 6; 183, 11.20; 184, 9; 185, 6; 198, 15; 199, 9; 224, 18; 229, 20; 230, 11; 231, 4; 233, 4.14; 247, 9; 249, 2; 252, 7; 253, 24; 255, 9; 258, 30; 271, 23; 275, 9; 284, 9.

Besides P and L<sup>1</sup> have a considerable number of corruptions in common. Cp. 4, 25; 5, 22; 10, 1; 12, 21; 19, 22; 20, 8; 22, 1; 23, 9; 25, 19; 29, 6; 31, 12; 38, 24; 39, 15.16.21; 41, 7.11; 43, 1; 58, 1; 59, 9; 60, 9.14; 61, 18; 66, 7; 78, 5; 93, 15; 96, 28; 99, 22; 102, 19; 104, 20; 106, 2.4; 109, 25; 114, 9; 115, 2; 116, 3; 128, 4; 130, 22.29; 131, 21; 132, 2.6.7.14; 143, 11.22; 155, 29; 157, 3; 160, 8; 167, 19; 168, 3; 169, 2.8.10; 170, 28; 172, 4; 174, 19; 175, 25; 178, 9; 180, 4.12; 181, 6; 182, 11; 183, 13; 184, 9; 185, 13.14; 186, 5.19; 188, 5; 189, 20; 190, 5; 191, 20; 194, 11; 195, 20; 196, 3; 197, 9; 200, 1; 202, 7.11; 203, 13; 214, 10.23; 216, 1.10; 219, 2.

P cannot have flowed from L<sup>1</sup>, as P neither has L<sup>1</sup>'s gap (see above, p. 39), nor the very numerous mistakes of the second copyist of L<sup>1</sup>. Cp. besides 12, 24; 66, 7; 105, 6; 184, 8; 191, 15; 193, 2; 194, 11; 197, 14; 198, 3.

<sup>1</sup> The citations of passages reproduced in Tables I and II of vol. XI are set in *italics*. See Variants.

L<sup>1</sup> cannot have flowed from P. Cp. 12, 31; 14, 8; 15, 18; 19, 21; 27, 11; 32, 23; 64, 9; 111, 8; 155, 28; 169, 7.17; 174, 10; 178, 2; 179, 29; 190, 22; 203, 3; 209, 18; 217, 16.

Hence it is clear, that both P and L<sup>1</sup> go back to some third MS. which has flowed from Ψ. Cp. also 24, 4; 190, 10.

2. Pr goes back to Ψ; cp. Variants 3, 10; 7, 25; 33, 4; 101, 10; 119, 10; 121, 13; 147, 20; 159, 16.19; 164, 5.28.33; 167, 21; 169, 17; 170, 10; 171, 7; 180, 25; 184, 9; 187, 18; 231, 4.
3. M goes back to Ψ; cp. Variants 3, 10; 5, 20; 7, 25; 9, 10; 33, 4; 76, 15; 93, 9; 101, 10; 147, 20; 152, 3; 159, 16; 174, 9; 181, 6; 185, 6; 187, 18; 231, 4; 247, 9; 268, 3; 271, 23; 284, 9.

### § 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's praśasti at the end of the whole work, and it often agrees with this class in its readings. But very often also it has the readings of the Ψ-class. As to the gaps, it agrees at 33, 21 with all our MSS. but Bh. It has *not* the gaps of bh at 25, 2; 82, 11, nor those of Ψ at 61, 5; 107, 25; 113, 29; nor has it the gap of N and of the Ψ-class at 265, 8, where bh is complete. Again, at 210, 15, in the place of the pādas missing in bhN, it has a text quite different from that of both the Ψ-class and Bh, a circumstance which raises the suspicion that *A derives from a revised copy*. We shall subsequently see that this suspicion is confirmed by other facts. At 62, 1 A has a gap which the corrector of A fills in as he pleases. Other gaps of A are 163, 13; 164, 15.

At any rate, A goes back to an archetype which was *very* closely akin to that of bhΨ. This is clear from the numerous blunders which it has in common with these two MSS.

#### Blunders common to A.bhΨ.

6, 31.33; 9, 3.26; 10, 2; 11, 14.23; 14, 16; 18, 11; 22, 13; 28, 10; 33, 12.15; 33, 21(!); 34, 4; 35, 18; 37, 8; 42, 8; 43, 4.14; 44, 6; 46, 3; 48, 19; 49, 13; 51, 6; 53, 1.5; 56, 3.4; 58, 8; 60, 30; 64, 3; 65, 8; 68, 3.14; 69, 3.4.6; 71, 10.33; 74, 8; 76, 12; 83, 2.6; 87, 16; 89, 15; 90, 17; 91, 6.7; 92, 1; 93, 7.9; 95, 11; 96, 10; 97, 13; 99, 5.6.11; 102, 10; 116, 13.17; 119, 21; 121, 5.7; 123, 12.15; 125, 1.30; 126, 15; 130, 4.23; 131, 2; 132, 16.27; 135, 8; 136, 4; 142, 8; 144, 19; 145, 8; 150, 24; 152, 10; 156, 15; 158, 16; 161, 2.13; 164, 10; 168, 27; 170, 15.20; 172, 26; 176, 19; 179, 1; 180, 4; 182, 11; 183, 6; 186, 4; 196, 13.14; 197, 3; 198, 9; 211, 6.21; 215, 23; 216, 1; 218, 2.12; 220, 17; 223, 3; 226, 15; 235, 16.24; 240, 21; 248, 14; 253, 15; 259, 8; 260, 24; 266, 20; 269, 19; 271, 20; 277, 13.19; 278, 9.10; 282, 16; 289, 3 (twice).

For these and the following cases, cp. our Variants.

On the other hand, A has correct readings in many places where bhΨ are faulty.

Right readings of A, where those of bhΨ are wrong.

7, 16; 8, 15; 10, 1; 18, 6; 25, 19; 26, 5; 29, 8; 32, 23; 33, 14 (with Np); 36, 20; 37, 5; 40, 17; 46, 7.21; 50, 12.15.16; 52, 23; 58, 15.17; 59, 25 (with PPr); 61, 14; 63, 12; 65, 29.30; 66, 1; 69, 1; 71, 18; 73, 14.21; 76, 4 (with pPr); 79, 12 (here the *copyist* corrects the reading of bhΨ); 83, 15; 85, 18; 87, 12.14; 90, 8; 91, 19; 93, 7; 96, 14; 100, 8; 101, 23; 106, 1; 107, 11; 109, 5.8; 114, 4.25; 116, 2.16; 118, 14.16; 119, 1; 121, 6; 122, 11.12; 124, 9.25; 125, 26; 130, 9; 131, 2 (the *copyist* corrects here); 131, 19.26; 132, 28; 134, 1; 135, 21; 138, 6.12; 140, 14.18.22; 141, 9; 142, 5.23; 143, 24; 145, 24; 147, 2; 148, 13; 150, 20 (with BhΦ); 152, 9 (with BhΦ); 154, 2 (cp. 155, 8); 155, 17; 157, 13; 161, 22; 162, 18; 168, 18 (with MBhΦ); 176, 8; 180, 7.13; 181, 8; 191, 19.20; 192, 9; 194, 19 (with Pr); 197, 10; 200, 23; 203, 6; 204, 2.5; 206, 5.7; 212, 12; 216, 8; 219, 25.31; 220, 7.26; 223, 19; 224, 16; 226, 14; 227, 4; 230, 20; 231, 25; 236, 12.13 (see Hamb. MSS.); 236, 19 (!); 244, 11 (!); 245, 13; 247, 7.18 (with Pr); 248, 22.30; 250, 22; 251, 20.26; 254, 16; 264, 12; 269, 11.20; 271, 11; 272, 3; 276, 7; 278, 6.10; 282, 1; 284, 1; 289, 10.

If in these passages A is more correct than bhΨ, this is at least in many cases the result of conjectural emendation. For in other cases the corrections of A are decidedly wrong.

Blunders of bhΨ wrongly corrected, or even more corrupted, in A.

3, 7; 4, 30; 13, 16; 15, 18; 34, 13; 35, 5; 39, 6; 42, 11; 44, 3; 49, 16; 50, 16.22; 52, 11; 55, 9.10.17; 59, 3.28; 64, 21; 65, 30; 66, 12; 70, 2; 74, 14.17; 80, 5; 84, 16; 85, 19; 99, 15; 101, 12; 131, 18; 132, 12; 135, 10; 143, 7; 149, 2 (with BhΦ); 155, 8; 162, 22 (wrong correction by *copyist*); 165, 21; 170, 10; 172, 3; 173, 15; 179, 18; 190, 2; 199, 22; 207, 3; 213, 5; 214, 21; 218, 12; 219, 15; 222, 6; 231, 5 (with M); 238, 24; 250, 15; 251, 24; 264, 15; 272, 11.16; 273, 9 (!); 281, 4; 287, 14.

#### Discussion illustrated by Tale III, viii, Self-sacrificing dove.

Evidently A<sup>1</sup> and A<sup>2</sup> copied some MS. which had been revised and interpolated, part of the corrections and the interpolations being written on the margins. An interesting proof of this assertion occurs in A<sup>2</sup> on fol. 109 a in our Tale III, viii, verses 161 ff. As this passage is of considerable critical value, I print it here in four columns. The first column, agreeing with our text, gives the readings of our MSS. bhΨ, and of Kosegarten's MSS. BCDEFK, which contain this story. Prof. Macdonell most kindly collated for me the following passage with the *originals* of

BC;<sup>1</sup> and Mr. F. W. Thomas in like manner obliged me by collating the *originals* of DEF.<sup>2</sup> To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS.<sup>3</sup> The variants I give from K are based on Benfey's collation of this MS., which I owe to the kindness of Miss *Emma Benfey*, and on Prof. Schmidt's collation of the same. The *second* column contains the text of A, the *third* one Kosegarten's text according to his edition of the *textus simplicior*, p. 180. The *fourth* column contains an interpolation of the MS. E, which interpolation is separated from the other texts by a vertical line. In the *footnotes* under the first column I give the complete variants (but not all the merely clerical errors) of BCDEFK; in those of the second column, Prof. Schmidt's deviations from A, whose version is given in his German translation; in those of the third column the complete variants of the editions of Jīvānanda Vidyāsāgara (Calcutta, 1892), and of K. P. Parab (Bombay, 1896), who follow Kosegarten's text; I add Benfey's translation and emendation of Kosegarten's stanza 187. In the footnotes to the fourth column I give the references from O. v. Böhtlingk's 'Indische Sprüche' to these interpolated stanzas. It will be seen that most of them occur in the *Vikramacarita*.

Though Kosegarten prints the story from which the following passage is taken in his edition of the *textus simplicior*, it does *not* belong to this recension. It is missing in the Hamburg MSS. HI, in h, in Bühler's edition,<sup>4</sup> and in Kosegarten's MS. G, i. e. in Anantabhaṭṭa's *Kathāmr̥tanidhi*, which is an abbreviation of the *textus simplicior*.<sup>5</sup> Besides HI and G, Kosegarten used the MSS. ABCDEFK, and these only. Of these MSS., A B contain Pūrnabhadra's text; all the other MSS. belong to the mixed class. In the third book, C and F (which go back to a common source for the last three tantras) and K contain contaminations of Pūrnabhadra's text with the *textus simplicior*. D in this tantra contains a *textus simplicior* interpolated from Pūrnabhadra's recension. E contains quite a new recension, based on the Jaina recensions and on other sources. It has many interpolated stanzas, and one interpolated story whose wording goes back to Śār. or to some nearly related recension,<sup>6</sup> and the order of the stories in E disagrees with that of all the other recensions.<sup>7</sup>

<sup>1</sup> These MSS. are now in the Bodleian; B = Aufrecht, No. 337 (written after A. D. 1810), C = No. 336 (written A. D. 1800).

<sup>2</sup> These MSS. belong to the India Office Library; D = I. O. 2790 (E. 4085), E = I. O. 1812 (E. 4086), F = I. O. 2319 (E. 4087).

<sup>3</sup> Cp. Kosegarten's *Praefatio*, pp. iv and vi. <sup>4</sup> As to this edition see above, p. 14.

<sup>5</sup> See my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi, p. 296 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte d. kgl. sächs. Ges. d. Wissenschaften, phil.-hist. Cl., 1902, p. 117 note. Above, p. 18.

<sup>6</sup> ZDMG. lvi, p. 317.

<sup>7</sup> ZDMG. lvi, p. 326. Above, p. 17.

II's interpolation between stanza 164 and p. 204, 21 of our text.

Kosegarten's text, p. 180, with complete variants of editions of Vidyāśāgara and Parab.

एवं विलय वहशः ।

हृपणं भृष्टः खिता ।

पतिक्रता सुसंदीप्तं ।

तमेवान्मि विवेश सा ॥ १६१ ॥

एवं विलय वहशः ।

हृपणं भृष्टः खिता ।

पतिक्रता सुसंदीप्तं ।

तमेवान्मि विवेश सा ॥ १६१ ॥

६४  
Pāda a corrected by cop. to :  
तपोऽन्मि प्रविवेश सा ॥ ६४

तपस्येष ततो वर्ष- ।

शते है परिणी तु सा ।

न्यायमार्परता धर्मे ।

पालयन्ती दयामयं ॥ ६५

तपस्येष ततो वर्ष- ।

शते है परिणी तु सा ।

न्यायमार्परता धर्मे ।

पालयन्ती दयामयं ॥ ६५

ततो दिव्याक्षरधरा ।  
दिव्याभरणमूषिता ।

161. E om. a b || a B एव ॥ o D  
पतिक्रताशु सं० || o a E पति-  
क्रतला अदीप्तं प्रविवेश  
हृतासनं (= MBh. xii. 148.9  
पतिक्रता संपदीप्तं प्रविवेश  
हृताशनम्) ॥

64 a. Schmidt, adopting the correction of a, transl.: 'sprang sie in das hellbrennende Oryerfeuer.' ||

65. Schmidt om. this stanza ||

तमेवान्मि विवेश सा ॥ १६२ ॥

मातुके पेतुके चैव

चैव प्रदीयते ।

ततो दिव्याक्षरधरा ।  
दिव्याभरणमूषिता ।

98. Böhlingk, Ind. Spr., refers to  
Vikramac. 283, Hit. iii. 30  
Schl., 31 Johns. (=29 Pet.).  
a read व्यासी ॥ c read

उद्धृत ॥

99. Böhlingk refers to Manu  
v. 160, Sāring. Pāddha,  
Saddācāra 10, Vikramac. 279.  
c read सांचं हन्ति सदा-  
चारा ॥

<p>भतीरं सा विमानस्वं । ददर्श च कपोतिका ॥ १६२ ॥</p>	<p>भतीरं सा विमानस्वं । ददर्श स्वं कपोतिका ॥ ६५, ५ del.</p>	<p>भतीरं सा विमानस्वं । ददर्श स्वं कपोतिका ॥ १८४ ॥</p>
<p>by cop.</p>	<p>सोऽपि दिव्यतनुभूत्वा । यथार्थमिदमत्रवीत् । अहो ममानुगच्छत्या ।</p>	<p>सोऽपि दिव्यतनुभूत्वा । यथार्थमिदमत्रवीत् । अहो ममानुगच्छत्या ।</p>
<p>सोऽपि दिव्यतनुभूत्वा । यथार्थमिदमत्रवीत् । अहो ममानुगच्छत्या ।</p>	<p>अहो ममानुगच्छत्या ।</p>	<p>अहो ममानुगच्छत्या ।</p>
<p>by cop. to ०४०</p>	<p>by cop. to ०४०</p>	<p>by cop. to ६७</p>
		<p>200. Böhtlingk refers to Vilkman- mac. 281. a read वैतुके ॥ o read कुलचं ॥</p>
<p>162. a E अथ for ततो ॥ o D म० तं विमानस्वा, E म० च विमानस्वं ॥ After 162 a, E ins. तत्र चित्तान्दधरं भतीरं सात्वं (or '०त्वं) प- च्छत् (from MBh. xii. 148. 10: ततचित्ताङ्गदधरं भ- तीरं सात्वपश्चत्) ॥</p>	<p>163. b E मेतदुवाच ह for 2nd पाद ॥ o DE मानुज० ॥ K ०गच्छत्य ॥ a C चांते, F चांते for छांते ॥</p>	<p>66 (corr. 67). Schmidt ममानु०, with the original text ॥ After this stanza E ins.:</p>
		<p>भचमाचेण दुर्विन भुव- ल्यतमद्वितं ॥</p>
		<p>201. Böhtlingk refers to Mallinātha, who quotes this stanza on Kumārasambhava iv. 33. c read चित्तेत ॥</p>

Our text, 204, 13 ff, with complete variants of bh. B C D E F K. Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

164. b B मानव, DE मानुषे ॥  
c B चसीत्, CF च सा for चसित्; II: तावत्स्वर्गे चस्यो चासो ॥ Between this stanza and the prose 204, 21, Eins. the stanzas printed in our fourth column.

तिसः कोऽर्थकोटी च ।  
यानि रोमाणि मानवे ।  
तावत्कालं वसेत्स्वर्गे ।  
भर्तारं यानुगच्छति ॥ १६४ ॥

by cop. to ६८

या डत्ताऽग्नौ स्वकं कार्यं ।  
जीवंती दृच्यताऽनुगा  
भवेत्सा नरकं याच्या ।  
घोरं नारी च संप्रयः ॥ ६८ ॥

स्मृतिवेदादिशास्त्रेषु ।  
सस्येष विधिः सृतः ।

Kosegarten's text, p. 180, with complete variants of editions of Vidyāsāgara and Parab.

तिसः कोऽर्थकोटी च ।  
यानि रोमाणि मानवे ।  
तावत्कालं वसेत्स्वर्गे ।  
भर्तारं यानुगच्छति ॥ १६४ ॥

तिसः कोऽर्थकोटी च ।  
यानि रोमाणि मानुषे ।  
तावत् कालं वसेत् स्वर्गे ।  
भर्तारं यानुगच्छति ॥ १६४ ॥

सगुणो निर्गुणो वा पि  
धनाद्वो निर्द्वनोपि वा ।  
प्रियो वा यदि वा द्विष्यः  
स्त्रीणां भर्ता हि द्वैवतं ॥ ३ ।

E's interpolation between stanza 164 and p. 204, 21 of our text.

186. a Schmidt (reading याहृत्वा): याहृत्वा न विक्रमाच. 204. Böhtlingk refers to Vikramac. 280.

186. o Vidyāsāgara the same blunder: तावत् कालं; Parab तावत्कालं ॥

69. a Schmidt (reading याहृत्वा): याहृत्वा न विक्रमाच. b Schmidt (correcting: जीव- न्यादयिताऽनुगा): 'dem Geliebten nicht nachfolgt, sondern am Leben bleibt.' c Schmidt याचाद् ॥

70. a Schmidt सृतिः ॥

था: कुंचिरात्मनो हत्यां ।  
दुःखिन्यका भवि भवि ॥ ७० ॥

204, 21. एवं हप्ताविष्टां चिमा-  
प्रत्याहं सुखमन्विभूत ।  
स तामंकमारोय दिविसुख-  
नमारोय परिष्वच्य च सुखेन  
तस्यै ।  
प्राक्पुष्यप्रभवं हि तत् ॥ ७१ ॥

कपोतदेवः सुर्यास ।  
प्रत्याहं सुखमन्विभूत ।  
सा खं सौरं कपोतस्य  
प्राक्पुष्यप्रभवं हि तत् ॥ ७१ ॥

तावत्तु मुच्यते सा हि  
स्त्रीशरीरात्मायंचन ४ ।

कपोतदेवः सुर्यास-  
प्रत्याहं सुखमन्विभूत ।  
सा खं सौरं कपोतस्य  
प्राक्पुष्यप्रभवं हि तत् ॥ ७१ ॥

ततः स्वर्णं गतः पची  
भर्यया (!) सह संगतः ।  
कर्मणा पूजितस्तत्त्व  
रेमे च भर्यया (!) सह । ५ ।

204, 21. K omits this sentence ॥  
B एव ॥ E एवं हप्ताविष्टां  
स तामंकमारोय दिविसुख-  
नमन्वन् तस्यै ॥ ७१ ॥

c Schmidt (reading ५ हत्यां):  
'die Frauen, die sich selbst  
nicht opfern' ॥

71. a Schmidt (reading सुर्यासि):  
'Der Gott der Tauben genoss  
in der Nähe der Sonne Tag  
für Tag gemeinschaftlich ein  
Sonnen Glück: das war die  
Folge der früheren frommen  
Thaten des Täubers' ॥

205. = MBh. xii. 148, 12. Var.:  
b विमानवरमास्त्रितः ॥  
a रेमे स सह भार्यया ॥

187. a Benfey सुर्यासि, Vidyāśāg.  
सुर्यासि, Parab सुर्यासि ॥  
o Parab : कपोतदेवत्सा-  
सीत्. This pāda must  
have been composed by  
Parab himself. Benfey  
translates: 'Der Tauben-  
gott genoss täglich des Son-  
nenunterganges Lust, sie  
ihres Täubchens Sonnenlim-  
mel, als Folge früheren  
Verdienst's, Vidyāśāgara  
explains: स कपोतदेवः

सुर्यासि सायं प्रत्याहं सुख-  
मन्विभूतं सुखं दुष्टोऽसा  
कपोती कपोतस्य शरी-  
रवत् शरीरभूता आसी-

Our text, 204, 13 ff., with complete variants of bkh, B C D E F K. Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

204, 22. लुक्यकोऽपि परमनिवैदं  
कृता मरणात्मिक्तो महद्वनं  
विवेश ।

हर्षाविष्टस्तो व्याधो ।  
विवेश स वनं घनं ।  
प्राणिहिंसां परिलक्ष्य ।  
बहुनिवैदवान् भृषं ॥ ७२ ॥

तत्र दावानं द्वद्वा ।  
निविष्टो विरताश्रयः ।  
निर्दग्धकल्पयो भूत्वा  
देववहिवि मोदते ॥ ७३ ॥

तत्र तपस्त्वा तपो घोरं ।  
सांतः स विरताश्रयः ।  
निर्दग्धकल्पयो भूत्वा  
स्वर्गसौख्यमवाप्तवान् ॥ ७३ ॥

204, 22. य गत्वा गत्वा ॥ B 73. a Schmidt om. तपस् ॥  
मरणाभिमुखे ॥ उत्तराभिमुखो हिमवत्पार्वी म० ॥  
B मद्वहन ॥ E प्रविष्टा ॥

165. a B तते ॥ K दानल, corr.  
to दावानल; E दावानिं  
(spoiling the mehre) ॥

b D विवेश for निविष्टो; E for  
this पादा: प्रविष्टो मृतस्त्र ॥

c E ins. ततो before तिः ॥ K  
०क्तजुह्वी, corr. to ०क्तजुषी ॥

d K देववहिवि, B देवविदिवि,  
म देवविदिवि ॥

E's interpolation between stanza 164 and p. 204, 21 of our text.

हर्षाविष्टस्तो व्याधो ।  
विवेश स वनं घनं ।  
प्राणिहिंसां परिलक्ष्य ।  
बहुनिवैदवान् भृषं ॥ ७२ ॥

तत्र दावानं द्वद्वा ।  
विवेश विरताश्रयः ।  
निर्दग्धकल्पयो भूत्वा  
स्वर्गसौख्यमवाप्तवान् ॥ ७३ ॥

दिति शेषः तत् तथोरी-  
हृणीश्चर्यमिति भावः प्रा-  
क्युष्णप्रभवं हि प्रात्मनपुण्य-  
पात्मसेव ॥ Lanceray (p.  
239): 'Le dieu pigeon jouit tous les jours du  
plaisir du coucher du  
soleil, et sa femme, du ciel  
solaire du pigeon: cela  
fit la conséquence de leur  
mérite antérieur.' Halo  
Pizzi (p. 158) simply omits  
the whole stanza, without  
indicating this omission in  
any way.

6. b read स्त्रय०. This stanza  
seems to be an imitation  
of MBh. xii. 149, 13, where  
it is said of the *owler*:  
ततः स्वर्गस्यात्मानमपश-  
दिगतज्जरः । यच्चगच्चवैसि-  
द्वानां मध्ये आजन्तमिन्द्र-  
वरः ॥

188. b Parab च for स ॥

From these parallel texts it is clear that both Kosegarten and Schmidt based their texts of this story mainly on A<sup>2</sup>. But in doing so they were not consistent. Kosegarten omits A<sup>2</sup>'s stanzas 69 and 70, and both scholars omit A<sup>2</sup>'s (first) stanza 65. It will be seen that no other MS. than A<sup>2</sup> has A<sup>2</sup>'s stanzas 65, 69, 70, 71, 72. In place of 71 and 72, *all* the other MSS. but K have two prose sentences. In K the first prose sentence is missing. All the MSS. agree completely in the number and in the order of the stanzas, and nearly completely in their wording. Only the contaminated MS. E follows the wording of the MBh. in our stanzas 161 and 162, interpolates as its stanza 5 (i. e. 205) a whole stanza from this text (= MBh. xii. 148, 12), and inserts seven more stanzas, four of which occur also in the Vikramacarita, and one of which (6, i. e. 206) is apparently an imitation of MBh. xii. 149, 13. But even this contaminated MS. has *none* of the additional stanzas of A<sup>2</sup>, and has the same two prose sentences as all the other MSS., though in E the wording of these sentences is slightly altered.

Hence it is evident that Kosegarten's text does not agree with *any* MS. of the Pañcatantra, and that Vidyāsāgara and Parab, who *exactly* agree in the choice and in the order of the stanzas with Kosegarten's text, simply reprint it with but slight alterations.

Doubtless neither Kosegarten nor Schmidt would have based their texts of our story on A<sup>2</sup> if they had been aware of the true nature of A<sup>2</sup>'s wording in our passage.

First of all, it is clear that in our passage *the MS. from which the scribe A<sup>2</sup> copied, contained a wording which agreed with that of our other MSS. as given in our first column.* For the scribe first copies his stanzas 64 to 67 inclusive (corresponding to our stanzas 161 to 164), and, after doing so, corrects the fourth pāda of 64, adds in the margin his stanza 65, and corrects the numbering of the already written stanzas 65, 66, and 67. Some of the copyist's blunders, as चाया for चायात् in 69 c, सूतं for सूतिं in 70 a, कपोतदेवः in 71 a, and the wording of the first pāda of 73, prove that he did not *himself* alter the text which he was copying, but that he copied marginal corrections and additions of his original. This view is confirmed by the fact that in 73 b he writes विरता॒॑श्यः *within* the line. The sign ॑ is a hyphen, which in Nāgarī MSS. frequently occurs *at the end* of the lines, and which A<sup>2</sup> copied without reflecting. Moreover, we shall see that A<sup>2</sup>'s stanzas 69 and 70 are inserted in a *wrong place*.

The author of A<sup>2</sup>'s spurious text was shocked by the *purport* of the genuine one. Whereas the interpolator of E inserts a number of stanzas intended to prove that widows *must* burn themselves, the interpolator of A<sup>2</sup> is an *adversary* of men's and women's burning themselves alive. Hence he corrects in 64 d the *true* fire of the text to a *metaphorical* 'fire of penance',<sup>1</sup>

<sup>1</sup> Schmidt's 'Opferfeuer' is an impossible rendering.

and substitutes in 73 a mortification for Pūrnabhadra's forest-conflagration. As he does not think his correction of 64 d to be sufficiently clear, he adds the stanza 65. He strongly opposes the custom of widows' burning themselves with the bodies of their deceased husbands. Therefore in 65 c he points out the न्यायमार्ग, which, he says, is not so cruel as the prevailing custom, but which, on the contrary, is दयामय. The consequence of the female dove's penance is that she beholds her husband in the विमान. The author of the alteration no doubt takes this word in the sense which it has in Jain mythology ('the highest heaven'), whereas in the genuine text it has the brahmanical meaning ('heavenly car').

After stanza 164 of our text, A<sup>2</sup> adds his stanzas 69 and 70. No doubt the copyist A<sup>2</sup> *inserted them in a wrong place*; for the interpolator himself must have intended their insertion immediately after stanza 65, as they are destined to corroborate his view that a *sati* burning herself commits a sin. Schmidt has misunderstood these verses. The correct translation of 69 and 70 is: 'She who, being still alive, follows her beloved one by offering her own body in the fire, must no doubt go to a terrible hell. In the law books, in the Vedas, and in other *śāstras*, the following correct rule has been handed down: "Those (wives) who commit suicide will be unhappy in all their following existences."'

After these stanzas the interpolator replaces the prose lines of the original—which in short words gives the purport of Pūrnabhadra's source, viz. of the *Mahābhārata* version<sup>1</sup>—by his *ślokas* 71 and 72. Stanza 71 has been misunderstood by Kosegarten as well as by Schmidt, who have destroyed its meaning instead of restoring it. Kosegarten's सूर्यस्त् in a, and सा खं in c, and Schmidt's सूर्यसि are nothing but wrong conjectures. Kosegarten's alterations have misled Benfey as well as the two *pandits*, who reprint Kosegarten, not without continuing his destructive work. There is neither a 'dove god', nor a 'sun-setting', nor a 'solar heaven of the cock pigeon', nor a 'proximity of the sun', nor a 'sun happiness' in this passage. All these fine non-Indian things have sprung from the bad Sanskrit of the interpolator, from the conjectures of the editors, and from a clerical error of the copyist A<sup>2</sup>. For कपोतदेवः is nothing else than a clerical error for कपोतदेवा, an expression formed after the analogy of the very frequent word पतिदेवा, i. e. 'a wife who regards her husband as a god', 'a faithful wife'. सुर्यसि is quite right (सुरी आस), and so is

<sup>1</sup> In the edition of Protap Chundra Roy, the only one which is at my command, the story of which Pūrnabhadra gives an abbreviation stands at book xii. 143, 10–149, 14 incl. To our first prose sentence corresponds xii. 148, 12, to the second one, xii. 149, 1–7 incl. The stanza 165 corresponds to 149, 8. 11. 12. 13. In his note 1109 Benfey says: 'Diese Erzählung stimmt fast wörtlich zu *Mahābhārata*, xii, Vers 5462–5592.' The mere number of stanzas of the two versions would show that this statement cannot be correct.

साक्षं, which the interpolator construes with the genitive कपोतस्य. सारं in our passage must not be derived from सृष्टं, but from सुरं. The correct translation of stanza 71 therefore is: 'Having regarded the male dove as her god, she became a goddess, and day by day enjoyed godly (i. e. divine) happiness with the male dove; for such is the consequence of religious merit acquired in a former existence.' Her कपोतटेवात्म (पतिटेवात्म) in this world causes her टेवीत्म after her death.

Stanza 72 of A<sup>2</sup> is designed to replace the second prose sentence (201, 22) of the genuine text, and in stanza 73 a b, the interpolator alters the wording for the reason given above, p. 51 f. Why he altered also the last line of this stanza I cannot say. But it is certain that A's wording is an alteration; for to देवविद्विष्मोदते, as the other MSS. read, corresponds MBh. xii. 149, 13: ततः सर्वमात्रानमपश्यद्विगतज्ञरः । यच्चगन्धर्वसिद्धानां मध्ये भाजन्तमिन्द्रवत् ॥

I have advisedly treated this passage at full length, because it is in several respects highly instructive. First of all, it shows how texts should *not* be edited. There was not the slightest reason why Kosegarten and Schmidt should leave out one or several verses of A's text, adopting the rest of it; for *all* these verses go back to the *strik* interpolator. As to Kosegarten, our passage shows what critical principles this editor was wont to follow during his work. Not to speak of the fact that books III and IV of his *textus simplicior* are only an adulterated edition of Pūrnabhadra's books III and IV respectively, i. e. of the *textus ornatiōr*, he follows in our passage in some places one single MS. (A), though *all* his other MSS. agree *against* A, and though the purport of the Mahābhārata version agrees with all the other MSS. But instead of, at least, following A *throughout*, he chooses *at random* the stanzas which he rejects from his text or takes over into it. And this is not only the case in our passage, but throughout his *textus simplicior* as well as his *textus ornatiōr*. It is not only true that both of them are not worth the paper on which they are printed, but also that during more than sixty years they have misled all the scholars who used them, and have made worthless the work of all the translators of his *textus simplicior*, to begin with that of so eminent a scholar as Benfey.<sup>1</sup> The editions of the two Hindu editors, Jīvānanda Vidyāsāgara and Kāshīnāth Pāṇḍurang Parab, are even more worthless than Kosegarten's. The passages in which these editors deviate from Kosegarten must induce their critical readers to think that these *pandits* based their texts on materials independent of Kosegarten's edition. But the passage just examined shows that they mainly reprinted Kosegarten. For the text given by him does not agree with *any* MS.

<sup>1</sup> Of course, Benfey's *introduction* to his translation is even now very valuable.

in the stanzas adopted or rejected, but it *completely* agrees in this respect with the text of the two Hindu editors. Parab's reading of Kosegarten's stanza 187 c, moreover, is a fair illustration of the way in which he endeavours to correct a meaningless passage. His 'correction' seems to be based on Vidyāsāgara's quite impossible explanation.

This much on the untrustworthiness of A<sup>2</sup>. But the text of A<sup>1</sup> is not more trustworthy. At 211, 21, for instance, A<sup>1</sup> shows foolish alterations. The point of the story Pūrn. III. xii (Sār. III. viii, Old Syriac VI. vi, SP. III. viii, Simpl. IV. vi H I = IV. vii Bühler) lies in the circumstance, that the clever wife *fully* reaches her aim, i. e. the cohabitation with her उपपत्ति. In the original version of our tale, the adulteress, answering a question of her paramour, tells in a loud voice that *all* women are unchaste *by nature*, but that *she* truly *loves* her husband exclusively. Thereupon her husband is convinced that he has got the most faithful wife in the world. The author of the *textus simplicior* evidently thought that no husband would allow himself to be convinced by any such trick. Accordingly he alters the text.<sup>1</sup> In his version, the faithless wife tells the adulterer that Cāṇḍikā has pointed out adultery to her as the *only* means of preventing her husband's death which hangs over him by Fate and which, by sexual union, goes over to him who plays the husband's rôle. The words of the goddess, according to the Hamburg MSS., run thus: यदि परपुरुषेण सह एकस्मिन् शयनीये समाख्यालिंगनं करोषि तत्त्वं भर्तुः सत्ता(सत्क्व?) अपमृत्युस्य संचरति। भर्ता पुनरन्वद्वर्षशतं जीवति। Bühler, p. 19. 12 has the same wording, except क्षयने, भर्तुसत्तोपमृत्युस्, लब्धता, and अन्वद्वर्षशतद्वयं. Pūrnabhadra's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp. also the wording of Bh in our variants. Instead of आलिंगनं, A<sup>1</sup> has अयोनिलिंगस्पर्शनं, which compound apparently was first intended to mean 'touching [by the limbs] except the male and female organs.' But as the copyist (or some previous glossator) feels that this word is not clear, he makes it an adjective by adding in the margin निधुवनं. Now the passage means 'a cohabitation without touching of the male and female organs' (Schmidt, p. 232: 'Wenn du mit einem fremden Manne auf gemeinschaftlichem Lager ruhend den Beischlaf ausführst, ohne dass sich dabei die Geschlechtstheile berühren'). I am at a loss to say how the interpolator imagined an अयोनिलिंगस्पर्शनं निधुवनं to be possible. But his alteration, which is proved to be such an one by Pūrnabhadra's source, the *textus simplicior*, destroys at the same time the point of the story.

In the same story, the genuine wording of Pūrnabhadra, as given in our text, p. 212, 6, is nearly identical with the wording of the Hamburg

<sup>1</sup> Apparently in following some other source, whether literary or oral. Cp. Chauvin, Bibl. des ouvrages arabes, ix, p. 39, no. 34.

MSS. (तदेह्यालिंगय मां । एवमुक्ता तामालिंग स्कंधे छत्वा तमेव देवदत्तसुवाच ; Bühler's text ins. स before स्कन्धे, om. एव after तम्, and ins. अप्य after देवदत्तम्). But A<sup>1</sup>, in consequence of his first alteration of the text (अयोनिं निं), alters again, continuing after आलिंगः त्वं स्वभर्तुभक्तानां सुख्या नारीणां । यदेवं ब्रह्मव्रतं परसंगे ऽपि पालितवतो । मदायुर्वृद्धिवृते ऽत्यैमृत्युविनाशार्थं च तमेवं दृतवतो । तामेवमुक्ता । सस्वेहमालिंगितवान् । स्वस्कंधे तामारोष । त्रृत्यं विधाय तं देवदत्तसुवाच, &c., l. 8 (Schmidt, p. 232): “Du bist die Erste unter den Frauen, die ihrem Gatten anhängen, darum dass du selbst bei der Vereinigung mit einem Fremden die Keuschheit so bewahrt hast. Um meine Lebensdauer zu verlängern und den Tod abzuwenden hast du so gehandelt!” Nach diesen Worten umarmte er sie liebevoll, nahm sie auf die Schulter, tanzte mit ihr herum und sprach dann zu dem Herrn Wärstdu-besser,’ &c.).

And again the conclusion of our tale is awkwardly amplified in A<sup>1</sup>, which for नृत्यन् to वभाम (212, 11) reads: नृत्यं छत्वा । हे ब्रह्मव्रतधराणां धुरीण । त्वयाऽपि मध्युपद्धतियाद्युक्ता । स्कंधादुत्तारितः ॥ सकलस्वजनां<sup>2</sup> अये तयोर्समयोरऽपि तत्तद्वाणवर्णनं चक्रे ॥ यत्र यत्र स्वजनगृहद्वारादिषु स च वभाम । तत्र तत्र । स तद्वाणवर्णनमेव करोति । (Schmidt, p. 233: ‘und nachdem er darauf umher getanzt war, sagte er: “Ja, du Vordermann unter denen, die Keuschheit üben, auch du hast mir einen Dienst geleistet!” und liess ihn von der Schulter nieder. Vor allen seinen Angehörigen pries er dieser Beider Tugenden. Wo er immer an die Hausthür von Angehörigen u. s. w. kam, da pries er auch deren Tugenden’).<sup>3</sup> I need scarcely add, that here too the textus simplicior confirms the wording of our text 212, 11. The Hamburg MSS. read: ततस्यध्यध्वनिच्छन्देन नृत्यन्समस्तस्वजनगृहद्वारिषु वभामः (!); Bühler (19, 24): ततश्च तूर्यध्वनिच्छन्देन नृत्यन्सकलगृहद्वारिषु वभाम ।

Cp. also A<sup>2</sup>'s interpolation 122, 5, and the transpositions in A<sup>1</sup> 3, 18 and 201, 18. These cases show that the reviser, or the revisers, did not shrink from even serious alterations of the text which they copied. Moreover, our parallel Specimens show that all the variants of A<sup>1</sup> A<sup>2</sup> can be *proved*, by the testimony of the sources, i. e. the textus simplicior and the Tantrākhyāyika, to be alterations. Wherever A has the evidently right reading, it is not to be made out with certainty whether this correctness is due to conjectural criticism, to collating some other MS., to A's going back to some MS. older than bh, or even to mere chance. Though I very carefully collated the whole MS., I am not able to decide this question. The only thing *quite* sure is that A is the copy

<sup>1</sup> Read ऽप्य. The same mistake in A<sup>1</sup>, p. 211, 22 of our text. This shows that the alteration does not go back to the copyist himself, who did not understand the text which he was copying here.

<sup>2</sup> Read ऽस्वजनानां.

<sup>3</sup> Schmidt's second MS. K has a gap, by which the whole story has been lost.

of some revised and adulterated MS. For the constitution of my text A was almost useless. Good readings of A, not confirmed by bhΨ, have only the value of conjectures, or of various readings the sources of which we do not know.

In order to allow the reader to form a judgement of his own, I give the variants of A from the beginning of the work to 12, 13 inclusive, from 126, 1 to 134, 23 inclusive, and for the praśasti. Besides, I have entered the readings of A into my variants at all the places marked in the Sanskrit text with an asterisk, and occasionally in some other passages.

In our parallel Specimens I to IV all the readings and all the more important blunders of A are given in the notes. The reader will see that not even one reading more original than those of bhΨ is to be found in these parts of the MS. A.

#### § 6. Critical discussion of the manuscripts Bh and Φ.

The MS. Bh at first puzzled me very much, and it cost me considerable time before I was aware of its true nature. Its age of course prepossessed me in its favour, and this impression was strengthened when I collated the fifth book, which more closely agrees in Bh with the Hamburg MSS. (*textus simplicior*) than any one of my other MSS. On the other hand, Bh deviates considerably from bhΨA in the rest of the work; transpositions of words are very numerous; synonyms appear in very many cases for the words used in bhΨA. Again this MS. bristles with blunders of every kind. But Bh has exactly the same stories, and these stories in exactly the same order, as bhΨA. It was not until I got the MS. Φ and the Śāradā MS. P, that I found out the worth, or rather the lack of worth, of Bh.

Bh and Φ belong to the class of the mixed MSS. The greater part of their first three books has been copied from a fragmentary Pūrnabhadra MS., containing the text from 6, 2 *āhāramātrārthī* down to the end of book III. The kathāmukha and the beginning of book I contains in Bh the text of Pūrnabhadra from 1, 14 *na vidvān* inclusive to p. 3, 25. The text between *dhūrvodhārau* and *āhāramātrārthī* 6, 2 has been supplied from some MS. of the *textus simplicior*. In Φ, the text to *āhāramātrārthī* has even been twice supplied from MSS. of this recension.

The text of Bh agrees very closely with that of Φ in its readings and in nearly all of its blunders, down to the end of book III. From the beginning of book IV to the end of the work, the two MSS. disagree in a most remarkable manner. Whereas, in book IV, Bh contains a faulty text of the bh-class, Φ in this book contains an equally or even more faulty text of the Ψ-class. In book V, both these MSS. contain a *textus simplicior*. But here again the difference is evident. For Bh contains

a very valuable old specimen of the H-class of this text, agreeing in many blunders, but not in the interpolations, with the Hamburg MSS. The MS.  $\Phi$ , on the contrary, contains a text of the  $\sigma$ -class of the textus simplicior.

**Discussion illustrated by text of Tale V, v, Ass as singer.**

In order to prove what has just been said, I beg to refer the reader to the following specimen, Tale V, v, Ass as singer. In this specimen I give the textus simplicior according to the Hamburg MSS. H I. The notes contain the complete variants of the following texts:—

Textus simplicior, H-class :

$\begin{matrix} \text{H} \\ \text{I} \end{matrix}$  } the Hamburg MSS.

Textus simplicior,  $\sigma$ -class :

$\sigma$  = Decc. Coll., Peterson's Fifth Report, No. 356.

$s$  = Decc. Coll. i. 17.

$B$  = Bühler's edition.

$pr$  = the MS. of the Ahmedabad Bhandar, lent to me through Mr. Premchand.

$h$  = a recent copy of the MS. Bhandarkar, Report Bombay 1907, p. 55, § 46.

Pūrnabhadra's recension :

$bh\Psi A$ , the MSS. just mentioned.

Mixed recensions :

$\begin{matrix} \text{Bh} \\ \Phi \end{matrix}$  } the MSS. just mentioned.

$\Pi^1$  = Decc. Coll., Bhandarkar, Report 1894, No. 371.

$\Pi^2$  = Decc. Coll., Peterson, Report V, No. 355.

$\Pi^3$  = Decc. Coll., Bhandarkar, Report 1897, No. 418.

The variants of the  $\sigma$ -class MSS. of the textus simplicior, and those of  $\Phi$  are given on the left-hand pages, the variants of all the other MSS. on the right-hand pages. It will be seen at once, that all the MSS. whose variants are given on the left-hand pages form one group, and that those whose variants are given on the right-hand pages form a second group. Nobody who compares the various readings will doubt that the text represented by H I is on the whole older than that represented by the  $\sigma$ -class.

The cases in which Bh agrees with H I against  $bh\Psi$  are set in *italics* in the text; the cases in which  $bh\Psi$  agree with the  $\sigma$ -class against H I Bh are set in *fat italics* in the variants.

Text of Hamburg MSS. HI corresponding to our text 270, 17 to 272, 21.

**270, 17** 'sādhu, mātula, gītena!' vārito na mayā sthitāḥ.

**18** 'āpūrvo 'yam maṇir baddhāḥ: samprāptam gītalakṣaṇam.'

**19** cakradhara āha: 'katham etat?' so 'bravīt:

**21** asti kasmīmścid adhiṣṭhāna Uddhato nāma gardabhaḥ. sa ca divā **22** rajakagrhe bhārodvahanam kṛtvā rātrau svecchayā paryātati.

Variants of hσsprBΦ.

**270, 17** Φ gī, om. tena || hσsprB mayā proktōpi na sthitāḥ, Φ mayātī uktō na sthitaiḥ || **18** pr bāḍhāḥ || Φ samprāpta || **19** σ suvarṇnasiddhir abravīt || **21** prB om. asti || Φ uddhamo; σ uddhatanāma|gardabhaḥ; Φ rā-

sabhaḥ for gardabhaḥ || After gardabhaḥ hσΦprB ins. prativasati sma || hprB om. ca || σ om. divā; s daiva, hΦB sadaīva, pr samdaīva for divā || **22** hσsprB karma for bhārodvahanam || After paryātati pr ins. tata, B tataḥ; then hσsprB ins. pratyūṣe (Φ pratyūṣam, hσΦ add. vamdhānabhāyāt, pr bāḍhānabhāyāt, B bandhānabhāyāt) svayam eva, then σ bāḍhānasthāne samāśrayati, hs gṛham yā, h adds tī, Φ rajakagrhe yātī, prB rajakagrham āyātī; then hσsprB rajakōpi tam (hprB tatas tam, s tatas tvam na for tam) bāḍhāne, σ niyukte, s yunaktiḥ, Φ na yunkte, h na yuktī, pr °na niyuktī, B °na niyunaktī || **271, 1** hσsprB atha for athānyadā ||

σ om. tasya; s tasmin || hsΦ om. rātrau || σΦprB om. kṣetresu; hs kṣetrāṇi || After paryātataḥ Φ ins. kṣetre, pr kṣetrāṇi satrau (read rātrau), B kṣetrāṇi || hσsprB om. kadācīc || hσsprB saha for sārdham || hσsprB samjātā for babhūva || **2** σ

sa uddhato, hsΦ sa ca pīvaro, prB sa ca pīvaratvāt (B °tvād) for tau ca || hσpr vṛtti°; Φ vāḍitamgām || Φ om. karkatikākṣetresu praviśya; hσsprB karkatikākṣetresu (pr °kṣotra for °kṣetre; prB add. śṛgālasahitāḥ) praviśati; then Φ ins. karkatikābhakṣaṇam karoti | pratyūṣe sthagṛham thāti | tathā śṛgālaś ca; σ ins.: tasya ca prṣṭato lagnāḥ | śṛgālaḥ praviśati; hs ins.: tathā śṛgālaḥ; h adds ca; then hσsprB evam (s etadaśai for evam; h adds tau) dvāv api rātrau (hs yathēcchayā for rātrau) karkatikābhakṣaṇam kṛtvā prā° svasthānam vṛajataḥ; prB ins.: evam tau yadrcchayā vīrbhatikābhakṣaṇam (B cī° for vī°) kṛtvā pratyaham pratyūṣe svasthānam vṛajataḥ; Φ om. this sentence || **3** Φ atha kadācīn madoddhetena rāsabham tena kṣetra-

ma4dhyasthitena śṛgālam abhihitam; hs atha kadācīt tena (h adds saha) madoddha-tena (h madoddhata) rāsabhenābhīhitam | s adds kṣetramadhye, h adds kṣetramadhye after bhagnīsuta (sic!); prB atha kadācīt tena madoddhatena rāsabhenā kṣetramadhyasthitena śṛgālo 'bhīhitāḥ; σ atha kadācīt tendbhīhitam || **5** pr paśya 2, B paśya

paśya || Φ paśyat || atīvātīrmālā rajanī, s paśyēyam nīrmālā rajanī, h paśyayam nīrmālā rajanī, σ paśyātīm nīrmālā rajanīm || Before tat, s ins. sa āha || **6** Φ kariṣyāmīti || hσsprB ins. kathaya before katamena || s tamenana, Φ kena for katemena || σ ins. gītam before karomi || hs karomīti || σ śṛgāla for sa || σ ins. bho after āha || σ māmaka, s tāna for māma || h alām for māma || s ki for ki; hσ om. ki ||

**271, 1** athānyadā tasya rātrau kṣetreṣu paryātataḥ kadācic chṛgālena sārdham maītrī babhūva. **2** tau ca vṛtibhaṅgam kṛtvā karkatikākṣetreṣu pravīśya tatphalabhaṅgam **3** svecchayā kṛtvā pratyūṣe yathāsthānam vrajataḥ. atha kadācit kṣetramā **4** dhyasthitena *tena* cōddhatarāśabhenā śīgalo 'bhihitāḥ: 'bho bhaginīsuta, **5** paśya! atīvanirmalā rājanī. tad aham gītaṁ kariṣyāmi. tat **6** katamena rāgeṇā karomi?' sa āha: 'māma, kim

Variants of HIBh, bhΨ II<sup>1</sup>II<sup>2</sup>II<sup>3</sup> A.

**270, 18** A *baddhā* ||

**22** II<sup>1</sup>II<sup>2</sup>II<sup>3</sup> *rajakasya* *gṛhe* ||  
bh *bhārodvāhanam* || H *rādrāu* ||

**271, 1** II<sup>1</sup>II<sup>2</sup>II<sup>3</sup> *tathānyadā* ||

**2** HIBhΨ vṛtibhaṅgam, A *vṛtti* *bhaṅgam*, II<sup>1</sup>II<sup>2</sup>II<sup>3</sup> *varvṛtibhaṅgam* || H *karka* [new line] *kākṣetreṣu*, I *karkketikā* || A *tatphalaṅ* *bhaṅgam* ||

**3** bhΨ II<sup>1</sup>II<sup>2</sup>II<sup>3</sup> A *svasthānam* || II<sup>1</sup>II<sup>3</sup> *kṣetramadhye* *sthitena* ||

**4** bhΨ II<sup>1</sup>II<sup>2</sup>II<sup>3</sup> A om. *tena* || bhΨ *madoddhatarāśabhenā*, A *madoddhatarābhābhena*, II<sup>1</sup>II<sup>2</sup> *mahoddhatarāśabhenā*, II<sup>3</sup> *mahodatarāśabhenā* || A *bho bhaginīsutā* | *paśyātīvaṇnirmalarajanī* ||

**6** HI *kariṣyāmī* || HI *kathamena* || ΨII<sup>1</sup>II<sup>2</sup>II<sup>3</sup> A *prāha* ||

anenānarthapracā 7 lanena? yataś cauryakarmapravṛttā vayam. caurajā-  
rair nibhṛtair eva 8 sthātavyam', iti. uktam ca :

9 kāśī vivarjayec cauryam, nidrāluś carmacaurikām,

10 jihvālauyam ca rogādhyo, jīvitum yo 'tra vāñchati.

11 tathā 'tvadiyagītām śāṅkhaśabdānuvādi, na madhuram', iti dūrād

### Variants of hσsprB Φ.

s nenānarthapralāpitena, Φ anenānarthē pralāpēna, σ anenārthacālanelām, h vṛthā-  
pralipitena; prB anena, then pr vṛthārthapralapalapralapitena, B vṛthārthapracāla-  
nena || 7 Φ caurakarmmapravṛttā, s caurakarmmaprakṛtā, σ cauryakarmapra-  
vṛttair, prB caurakarmmapravṛttāv || prB āvām for vayam; σ om. vayam || Φ ins.  
tan, hs tam after vayam || hσsprB transp.: ni° (h nibhṛtam, pr nivṛttaiś; prB  
add ca) cau°; Φ caurai, h caurair jāraīḥ || prB atra for eva || hσsprB om. eva ||  
8 hσsprB stheyam || prB om. iti || hσ ins. nayaḥ, s nayā after iti || pr om. uktam  
ca || hs ins. yataḥ after uktam ca || 9 σ kāsam, s prakāśam, Φ hāsyam, pr kośi,  
B kāśī || s varjjayaś || Φ caurya, σ s cauro || First pāda in h: caurānām varjjayet  
kāsām || Φ nidrālubdaś || s carmmacorakah, B sa ca caurikām || 10 Φ jihvā-  
lolyam || σ rogārto; pr rujākrānto, B rujākrānto for ca rogādhyo || σΦprB jīvitaṁ,  
s jīvam̄tam || 11 hσsprB aparam, Φ param for tathā || σsprB tvidiyam; Φ om. gītām || prB om. śāṅkhaśabdānuvādi; Φ śāṅkhaśabdānukārī, s śāṅkhaśabdā-  
nukāram, h śāmṣaśabdānukāram; σ kaṭhoram for śāṅkhaśabdānuvādi || hσsprB om.  
na madhuram; ΦprB na madhurasvaram; prB add śāṅkhaśabdānukāram || hσsprB om. iti || Φ ins. ca after api || 12 σsprB śrūyate for śrutiḥtthāya ||  
sprB ins. tad atra, hσ tatra before kṣetra°; then σ kṣetrararakṣakah puruṣaḥ  
prasuptas tiṣṭati, hs kṣetre rakṣapurusaḥ (s rakṣā°) suptas ti°, prB kṣetre rakṣāpuruṣaḥ  
suptāḥ samī (B suptāḥ santi), Φ kṣetrapālāḥ puruṣāḥ prasuptāḥ tiṣṭamī; then σ sa,  
prB ta, Φ te ca; then hσsprB samutthāya, prB utthāya; then σ sañdhanaṁ,  
h vadhaṇḍhanaṁ, Φ bañḍham | bañḍham vā, s vanḍa vā, prB vadhaṇḍi bañ-  
dhāṇḍi vā; then hσsprB vidhāsyati, prB karisyamī || 13 σ tām for tāvan ||  
σ amṛtakalpā, h amṛtakalpāś, Φpr amṛtamayāś, B amṛtamayīś; then σ karkātī,  
h cirbhidyāḥ, s cirbhadyāḥ, Φ cirbhīṭikāḥ, pr cirbhāṭya, B cirbhāṭīḥ || hσsprB om.  
nibhṛtaḥ; then σ avyāpāro bhava, h mā avyāpāraparo bhava, s māvyañpāro bhava,  
prB mā tvam avyāpāraparo bhava, Φ vyāpāraparo bhavān || σ om. tac chrutvā ||  
σ gardabhaḥ, Φ rāsabha, hs sa || hsΦprB āha || s aho for bho; then h na, σΦprB  
na tvam, s tvam na; then hσsprB vetsi, pr cetsi; then hσsprB vanāśrayatvād; then  
14 sΦprB gītarasam, σ gītasukham; then B vanāśrayatvāt, pr vināśrayatvāt ||  
σ om. te° bha° u° ca || sΦprB tenāitad, h tenāivam, sΦprB bravīśi | uktam; then  
hsprB ca, Φ caḥ; then sΦ yataḥ || 15 σ om. this and the following line ||  
pr śaratyotsnāhate || pr dūra, Φ dūre || 16 hsΦprB jāyate for viśati ||  
hsΦpr karṇe, B karṇe || prB gītajhañkārajā, h gītajhañkārajā, s gītasamkārajā,  
Φ gītādhyamkārajā ||

api 12 śrutvōttihāya kṣetrararakṣā 'bandha! bandh! 'aīvam̄ vidhāsyanti. tad bhakṣaya 13 tāvan nibhṛtalī' tac chrutvā rāsabhalī prāha: 'bhoḥ! vanāśrayatvād 14 gītarasam̄ na vetsi; tenaītad bhayasi. uktam̄ ca :

15 śarājjyotsnāhate dūram̄ tamasi, priyasaṁnidhau,  
16 dhanyānām̄ viśati śrotra gītasam̄skārajā sudhā.'

Variants of HIBh, bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>Α.

Bh <sup>o</sup>pracālenena; Π<sup>1</sup> anenārtha pralapane, corr. to anena <sup>o</sup>ryartha<sup>o</sup>, which is the reading of Π<sup>2</sup>; Π<sup>3</sup> anena <sup>o</sup>ryartha pralapiteṇa

7 HI (not Bh) <sup>o</sup>pravṛtyā, Π<sup>3</sup> <sup>o</sup>pravṛtto, bh <sup>o</sup>pravṛddhā || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> caurajātair || HIBh nirbhṛtair ||

9 HΙΨΑ kāśī || Bh cauram̄ for cauryam || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> <sup>o</sup>corikāṇi ||

10 A rogāḍhye || ΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> jīvitam̄ ||

11 bhΨ tadā || bh tradīyagataṁ, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> tradīyam̄ gītam̄ || A śamkharādā-nurādi, bh Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> śaṇkhanādānurādi, Ψ śaṇkhanānudānādi, corr. to śamkhanā-nunādādi || HΙΕh Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> naṁ for na || A ayi for apī ||

12 A kṣetrapurāṣā, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> kṣetrarakṣakāḥ puruṣā, Bh bhΨ kṣetrarakṣā puruṣā || bhΨΑ bāmdham̄ vadham̄ ca vi<sup>o</sup>, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vadham̄ vāmdham̄ ca vi<sup>o</sup> ||

13 bhΨΑ āha ||

14 Bh gītam̄ rasam̄ || bhΨΑ ins. tvam̄, Π<sup>1</sup>Π<sup>3</sup> ta tvam̄, Π<sup>2</sup> tat tvam̄ before gīta<sup>o</sup> || bh Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> ins. na between tvam̄ and gīta<sup>o</sup>, om. na before vetsī || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> jānāsi for vetsī || Bh na vedmi || bh Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vravīṣi, Ψ bravīṣi, A bavīṣi || 15 HΙ śaratījyotsnāhate, Bh śaratījyotsnāhate, Ψ śaratījyotsnāhate, Π<sup>1</sup> kṣā[corr. from kṣā]jraye[ye deleted]jyo[jyo corr. from some other akṣara]tsnāhate, Π<sup>3</sup> kṣārajotsnāhate, Π<sup>2</sup> drārajanāyotsnāhate || A pūram̄, Π<sup>2</sup> dūre || Π<sup>1</sup>Π<sup>2</sup> priyasaṁnidhau || 16 bh śrotra, corr. from śrotra || bhΑ Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> gītajhāṇkārajā; Ψ gītajhāṇkārajā, jhāṇ being very similar to śam; hence P gītaśamkārajā ||

17 śṛgāla āha: 'māma, asty etat. param kāthoram unnadasi. tat 18 kim tena svārthabhrāmśinā?' rāsabha āha: 'dhig mūrkha! kim 19 aham gītam na jānāmi? tac chṛūyatām, tasya bhedāḥ: tad yathā:

20 sapta svarās, trayo grāmāḥ, mūrchanās tv ekavimśatih,

21 tānās tv ekonapāñcāśat, tisro mātrā, layās trayah ॥

22 sthānatrayam yatīnām ca, ṣad bhedāś ca, rasā nava,

23 varṇāḥ ṣat, trimśat bhāṣāś, catvārimśat tataḥ smṛtāḥ ॥

Variants of hōsprBΦ.

17 h māna, σ māmaka ॥ Φ asyāttat ॥ σ param na vetti tvaṁ kevalam anudiśate kim tena, &c.; s param na vetti gītam | tac chṛūyatām, &c.; Φ param gītāḥ kālam annaṭasi ta kim, &c.; h param na vetti gīta tvaṁ kevalam unnadasi | tat kim, &c.; prB param na vetti tvaṁ gītam | kevalam unnadasi ॥ tat kim, &c. ॥

18 σΦh svārthabhrāmśena, prB svārthabhrāmśakena; σ adds kim ॥ h sōvravīt ॥ σ gardabha; Φ rāsabhaḥ ॥ Φ om. āha ॥ B dhig twice ॥ Φ jānāsi ॥ 19 hσΦprB om. gītam after aham, inserting it after jānāmi ॥ Φ tarhi for tac ॥ h bhedāḥ ॥ hσs om. tad yathā; prB tad yathā tasya bhedān śṛṇu (B °ñ chṛ°) ॥ 20 σprB mūrchanāś caikā° ॥ h °vīmśati ॥ 21 σs tānā ekona°, h tānāny ekonapāñcāśa, pr tānā tv ekona° ॥ σ tisras tālā for tisro mātrā ॥ σ layas ॥ In Φ the fourth pāda runs thus: ity eta śrutiṇīmḍalam; in prB ity etat svaramāṇḍalam ॥

22 σ yajīnām ॥ Φ (transp.) ca jātīnām ॥ s om. ca ॥ Second pāda in σ: ṣat kāvyāni rasāś ca ṣat, pr ṣadgasya, then one akṣara left free, then sa rasā niva; B ṣad āsyāni rasā nava; hs ṣatasyāni (s ins. ca) rasāni ca; Φ ṣatśvaidā rasā navā ॥ 23 s varṇṇa, Φ varṣā, B (not pr) rāgāḥ for varṇāḥ ॥ hσsΦprB trimśatir ॥ sΦ bhāṣā, σ bhāvāḥ, B (not pr) bhāvāś ॥ Fourth pāda in σ: ṣatcatvārimśatih smṛtāḥ, hspr dvicatvārimśati (pr adds h) smṛtāḥ (h om. h), B catvārimśat tataḥ smṛtāḥ, Φ dvicatvāraviśatīs tathā | mātrā ॥ 272, 1 h pāñcāśīyadhike; Φ pāñcāśīyadhikāḥ ॥ σ caītad ॥ Second pāda in hσprB: gītāmīgānāmī śatām smṛtām, s gītāmīgām satataṁ smṛtām, Φ gītām ॥ nāgānāmī śatām ॥ (om. smṛtām) ॥ After line 1 σΦprB insert a half śloka; first pāda σhΦprB: svayam eva purā proktām (h śāstre for proktām); second pāda: σ svayam eva śruteḥ priyām, Φ Bharatena śrutiṇī śriyām, prB Bharatena śruteḥ (pr tsu° for śru°) param, h vedena ca śruteḥ param ॥ 2 sB om. this line ॥ h gītāmīgāḥ saha samvṛtām ॥ σΦpr vṛtām ॥ 2 a B om. this line ॥ hσsΦpr karṇe ॥ h saradi ॥ 3 Φ nānyāhātāpriyām loke ॥ s param for priyām ॥ σ śasyate, h durlabham, for drṣyate ॥

4 σ śuṣkasmāyurasāsvādas, hsB śuṣkasmāyusvarāhlādāt (h su°, and °mca° for °sva°), pr śuṣkasmāyuh svarāhlādāt, Φ śuṣkasmāccurādbhādāt ॥ Fourth pāda in σ: tyakta ākṣēṇa Rā°, pr tyaktaś Tryakṣēṇa Rā°, B Tryakṣam jagrāha Rā°, s ya(or yu)ktaś Tryakṣēṇa Rā°, h paktas Tryakṣēṇa Rāvāṇāḥ, Φ paktas Tyakṣēṇa Rāmanāḥ ॥ 5 Φ tvām; hσs om. tvām; prB bhaginīsuta for tvām ॥ prB vadān for vadāsi ॥ Φ manasāṇti for va° ni° ॥ σΦprB om. ca ॥ 6 σ māmaka, Φ mām ॥ Φ mady for yady ॥ σ om. tad aham ॥ sΦprB ins. tāvad after aham ॥ h dvārādeśasthāḥ, σ vṛttidvārāsthitāḥ, s vṛttidvārīdeśasthāḥ, pr vṛtter, B vṛter, prB dvārāsthitāḥ, Φ vādīdvāsthitāḥ ॥ hσ kṣetram, prB kṣetrapam for kṣetrapālam ॥

272, 1 pañcāśītyadhikām hy etad gitānūm ca śatām smṛtam,  
 2 suvarṇaracitām śuddham gitāngaiḥ sakalair yutam ॥  
 2 a dhanyānām jāyate karṇaiḥ viśeṣāc charadi sthite ॥  
 3 nānyad gitāt priyam loke devānām apि dṛṣyate;  
 4 śuṣkasnāyuravāhlādāt Tryakṣam jaṭāda Rāvaṇaḥ ॥  
 5 tat kathām tvam mām anabhijnām vadasi, nivārayasi ca ?' śṛgūla 6 āha :  
 'māma, yady evam, tad aham vṛttidūrasthaḥ kṣetrapālam 7 avalokayūmi ;

Variants of IIIBh, bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>A.

17 Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> tat for asty etat ॥ Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> kathoravarām nadasi ॥

18 Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> tenārthabhrāmśinā ॥  
 bhA dhig 2, Ψ dhig dhig ॥

20 IIIbhΨA °vīmśati ॥

21 bhΨA tānā ekona°, Π<sup>1</sup>Π<sup>2</sup> tānās cikona°, Π<sup>2</sup> tānāś caikona°; Bh tv enako°  
 for tv ekona° ॥

22 bhΨA Π<sup>1</sup> śad āsyāni for śad bhedāś ca (cp. the reading of s), corr. in Π<sup>1</sup> to  
 śad jasyāna; Π<sup>2</sup> śad jasya ca; Π<sup>3</sup> śad gasyāna ॥ III bhedā ॥ Bh śad ākārā rasā  
 na । om. va ॥

23 ΨΠ<sup>1</sup>Π<sup>2</sup> trīmśatir, bhA Π<sup>2</sup> vīmśatir ॥ bh bhāryāś, A bhāvāś ॥ Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>  
 (om. tataḥ) smṛtū, Π<sup>1</sup> vudhaiḥ, Π<sup>2</sup>Π<sup>3</sup> budhai ॥

272, 1 IIIbh °tyadhiikām, in bh corr. by cop. to our reading; A °tyadhekam ॥  
 III spatpat for hy etad ॥

2 bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vṛtam, A dṛtam for yutam ॥

2a bhΨA Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> om. this line ॥ Bh karṇe ॥ 3 bh gītavāram or gīta-  
 dvāram for gītāt priyam, corr. by cop. to gitakaram; Ψ gītadvāram, A Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> gītād-  
 varām ॥ 4 bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> °snāyuravair īśam, A °snāyurāvīveśāśam ॥ Bh °ravā-  
 lhādāt ॥ Fourth pāda in bhΨA Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>: raramje Rāvaṇaḥ prurū (Π<sup>1</sup>Π<sup>3</sup> puraḥ) ॥

5 Bh om. tvam ॥ Bh nivārayisi ॥

6 bhΨA Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vṛtiadvārādeshasthaḥ, Bh vṛtipurādeshasthaḥ (see the corrupt  
 reading of III in the text) ॥

tvam punah svechayā gītam kuru !' 8 tathā cānuṣṭhite gardabha utkandharo bhūtvā śabdāyitum ārabdhah. tatah 9 kṣetrarākṣakā rāsabhaśabdām śrūtvā krodhād dantān dantaiḥ pī 10 dayanto lagudām uddiṣya dhāvitāḥ. sametya ca tāvat tā 11 dītāḥ, yāvad bhūmiprṣṭhe patitāḥ. tataś ca sacchidrolūkhalaṁ gale 12 baddhvā kṣetrapālāḥ suptāḥ. rāsabho 'pi jātisvabhā- vagatavedanāḥ 13 kṣaṇenābhuyutthitāḥ. uktam ca :

Variants of hσsprBΦ.

7 h om. svechayā || 8 hσsprB *tathānuṣṭite* (B °ṣṭhi°) || After *tathānuṣṭite* σ tadgītam ākarṇya | tato lakuṭam utpādyā pradhāvitāḥ (l. 10), s rāsabharāṭitam ākarṇya kṣetrapāḥ krodhā daṇṭān lagudām udyamya pradhāvitāḥ (l. 10), h utkāṇḍharam kṛtvā rīḍkatum āravdhāḥ | tato rāsabharīḍkitam samākarṇṇya kṣetrapālā krodhānudattānusaya lakuṭam udgamyā pradhāvitāḥ; Φ uktam- dhararīḍitum āravdhāḥ || tato rāsabhamrīḍitum samākarṇṇya kṣetrapālāḥ krodhā daṇṭāś carvayan | lagudāhastāḥ pradhāvitāḥ (l. 10); prB rāsabharāṭanam ākarṇya kṣetrapāḥ (pr addis 1) krodhād daṇṭān gharṣayan pradhāvitāḥ (pr °to, om. 1; ll. 10, 11); yāvad rāsabho dṛṣṭas (pr hṛṣṭāḥ 1) tāval (pr tāvat) lakuṭapra- hārais tathā hato yathā pratādito bhūpṛṣṭhe (pr °ste) patitāḥ (pr om. h; l. 11) || 10 h samastakena for sametya || sΦ om. ca after sametya || Φh *pratādito* || 11 σ bhūmāu, Φ bhāmāu, h bhūpṛṣṭe, s bhūpṛṣṭho || Φ patatītīḥ || prB tataś ca sacchidrolūkhale baddvā (pr baddhvā) gato mūrṣo (B om. mūrṣo) bhūyo (pr addis 1) pī (12) prasuptāḥ; σ tato grīvāyām uḍūṣalam baddhvā bhūyo 'pi (12) prasuptāḥ; s tataḥ succhidrodūkhala | vaddho gatāmarṣo bhūyopi (12) suptāḥ; h tataḥ cchidro- dūṣalam vārdhā kṣetrikāḥ prasuptāḥ; Φ tataś ca tacchirodhātudūṣalam gale bādhvā (12) kṣetrikāḥ prasuptāḥ || 12 Φ om. 'pi after rāsabho || s svajā- tisvabhāvān gatavedanāt; σ svajātisvabhāvāt kṣaṇenōtthitāḥ, h svajātīprabhāvād gatavedana kṣa°, prB svajātisvabhāvād (pr °prabhā° for °svabhā°) gatavedanāḥ (pr °tāva° for °tave°) kṣa°; Φ jātisvabhāvād gatavedanām kṣaṇena utthitāḥ || 13 σs om. uktam ca || 14 Φ sārameyasvarāśvānām, σsB sārameyasya cāśvasya, pr sārā- mayasya vāśvasya, h sārameyasya dāśasya || s viśeṣyataḥ || Bpr rāsabhasya viśeṣataḥ (pr °nah) || 15 h patī, s parajo || hs °janita || 16 σ tataś ca rāsabho 'pi tad evōdūṣalam ādāya vṛttim cūrṇayitvā pa° ā°; s tatodevōdūṣalam, Φ tataḥś ca deva udūkhalaṁ, then sΦ with σ (only s vṛttim); prB tatas tam evōlūkhalaṁ (pr °ṣa° for °kha°) ādāya vṛttim (pr vṛttim) cūrṇayitvā (pr °rṇṇa°) palāyitum ā°; h tathā ca || tad evōdūṣalam ādāya vṛttim bhūrṇayitvā pa° āravdhāḥ || 17 hσsprB etasmina a°, prB atrāṇtare || hσsprB ins. 'pi after śṛgālo || hσsprB dūrād eva (pr addis m) tam dṛṣṭva (s dṛṣṭam) sasmitam (h savismitam) (18) āha | (19) sādhu mātula, spr gīten(21)ēti, σΦB gītenā mayā prokto (Φ yukto for prokto) 'pi na sthītaḥ, h gītena nivārito na mayā sthītaḥ, om. the second part of the śloka; 20 σΦB apūrvo 'yam maṇir baddhāḥ | (B om. 1) samprāptam gītalakṣaṇam (B °ṇam) ||

14 sārameyakharāśvānām, gardabhasya viśeṣatāḥ,

15 muhūrtāt parato na syāt prahārajanitā vyathā.

16 tataś ca vṛttim bhaṅktrā kāṇṭhaśtham ulūkhalam ādāya palāyitum 17 ārabdhāḥ. asminn antare śīgūlo dūrāt tam aṭaloky 18 ēdam urāca: 19 'sādhu, mātula, gūl' 21 ēti.

Variants of ΠΙΒh, bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>Α.

8 bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *tathānuṣṭite*, Α *tathā* (corr. by cop. from *tethā*) *anuṣṭite* || Α *bhāyā* || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *śabdāyitum* || 9 bhΨΑΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *kṣetrapālā* || Bh *tataḥ kṣetrapālārakṣakārāś tat śabdām* || bhΨΑ *rāśabhaśabditam* || bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *samākārṇya*, Α *śrutiā samākārṇya* || bhΨ *daṇṭair* || ΨΑ *nipūdayamto*, bh *niḥpūdayamto*, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *niṣpūdayamto* ||

10 Π<sup>2</sup> *lakūṭam* || bhΨ Bh *udyamya*, Α *udyasya*, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *udgrhya* for *uddiśya* || bhΨΑΠ<sup>1</sup>Π<sup>3</sup> *pradhāvitāḥ*, Π<sup>2</sup> *pradhāritā* || bhΨΑΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *pratāḍito* || 11 Α *yāra rūvīṛṣṭe ya* (*ya* del. again) || Π<sup>1</sup>Π<sup>2</sup> bhūṛṣṭe, corr. in Π<sup>1</sup> to *bhūṛṣṭe*, which is the reading of Π<sup>3</sup> || ΗΙ *sacchidrolūṣalam*; bh *sacchidrodūṣalam*; Ψ *sacchidrodūṣalam*; Α *sacchidraudūṣalam*, corr. to *lām*; Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *sacchidram* *udūkhalaṇ* ||

12 ΗΙ *badhāḥ* || ΗΙ *kṣetrāpālāḥ* || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *prasuptāḥ* || bhΨΠ<sup>1</sup>Π<sup>3</sup> *svajātisvabhāvagatavedanāḥ*, Α *svajātisvabhāvagatavedanāḥ*, Π<sup>2</sup> *svajātīyagatasvabhāvatedanāḥ* ||

13 Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *kṣaṇenāḍpy utthītaḥ* || 14 Bh <sup>°</sup>*kharāśvānām*, corr. by cop. from <sup>°</sup>*khakkhāśvānām*; bhΨΑ <sup>°</sup>*kharāśvasya* || Π<sup>1</sup> *sārameyasya* *cāśvasya*, corr. from other akṣaras, the last of which being *śvānām*; Π<sup>3</sup> *sārameyasya* *cāśvasyām*, Π<sup>2</sup> *sārameyasya* *vāśvasya* || 15 bh *prajārajanitā*, Α *prahārajanitavyethā* || 16 ΗΙ *vṛttim* || ΗΙ *ūlūṣalam* || bhΨΑΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *tataś ca tam evōdūṣalam* (Α *eva udūṣalam*); in Π<sup>1</sup> corr. to *evōdūkhalam* (which is the reading of Π<sup>2</sup>Π<sup>3</sup>) *ādāya vṛttim* (Π<sup>1</sup>Π<sup>3</sup> *vṛttim*) *cūrṇayitvā pa<sup>°</sup> ā<sup>°</sup>* || 17 bhΨΑΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *etasminn* || Bh *dūrattarāt* for *dūrāt* || Bh *gūlenēti* || bhΨΑΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *śr<sup>°</sup> dūrād eva tam* (Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *enām* for *eva etām*) *drṣṭvā sasmitam* (Α *sasmitām*) (18) *idam āha* || (19) *sādhu mātula* *gītena vārito na mayā sthitāḥ* || (20) *apūrvo 'yam manīr baddhaḥ* (Α *baddho*) *samprāptam gītalakṣaṇam* ||

21 bhΨΑ add *iti* || Ψ adds *kathā 6* ||

From the specimen just given it appears that in not a few cases Bh comes nearer to the text of the Hamburg MSS. than bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>A. But in some of these cases Bh and the Hamburg MSS. are *decidedly* wrong, viz. 271, 13.16.23 (a gross *chandobhaṅga*); 272, 2 a (an interpolated half śloka); 6 (the reading of Bh being a corruption of that of HI, and that of HI being an obvious corruption of that of bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>). Besides, in 271, 11 Bh HI read *nam* for *na*, as apparently some previous copyist, who did not understand the wording, thought *śabdānuvādinam* to be the adjective neuter. But as Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> have the same blunder, this case is not conclusive.

These are serious mistakes which Pūrṇabhadra, who tells us that he has corrected the text गुरुणादरेण (289, 20), is not likely to have overlooked. It is true that in some cases he *has* taken over blunders from his sources.<sup>1</sup> But these cases are comparatively rare. And not only in the few lines of our specimen, but in the whole text of book V, Bh has *many* mistakes in common with both of the Hamburg MSS. or else with one of them. Cp. our variants at 264, 6.14<sup>2</sup>.24, 266, 10 (HI blunder: *venivaccharājah*, Bh wrong correction thereof: *venuvatsarājah*).<sup>3</sup> 269, 22 (*palāyanaviśayaḥ* BhH and *jalāśrayaṁ* Bh HI). 272, 22 (the number of the preceding tale being inserted in a wrong place). 275, 10 (same gap in Bh H; corrected in I). 277, 3.15.17 (wrongly corrected in I). 278, 8 (Bh HI *vayam* for *vanam*; but *vanam* must be the original reading, as it forms the contrast to *grham*; cp. also 278, 18). 279, 11 (original reading *vyathā*, as in our text; Bh corrupted to *yathā*; HI—a correction of this corruption based on the end of the fourth pāda:—*tathā*). 280, 20 (*ko'pi* for *kam api*; h also has this blunder!). 281, 9 (our text: *trṣṇāikā tu*; corruption in Bh: *trṣṇīkā tu*; correction thereof in HI: *trṣṇā* [I *trṣṇai*] *kāpi*). 12 (*deva* for *yena*, which is necessitated by the construction). 14 (Bh H). 282, 4 (our text: *hataḥ satruḥ*; H corruption: *hataḥ śatruṇ*; corruptions thereof in Bh and I; Bh: *hataśatrum*, I: *hataḥ śatru*). 6 (same gap in Bh HI). 283, 13 (*aśvamadhyastho*, corrupted to *madhyastho* in the archetype of Bh HI; this is corrupted to *madhyāstham* in H, and wrongly corrected to *madhyastham* in I). 284, 12 (Bh I <sup>°</sup>*gatir*, Hh <sup>°</sup>*gati*, for <sup>°</sup>*matir*). 285, 21 (Bh HI *arḍdhodite* for *anuddhānaḥ*; but cp. 286, 5).

If Pūrṇabhadra had not been aware of all these gross blunders, he must indeed have been a blind man or a मूर्खचूडामणिः. Certainly no such man would have been entrusted with the revision of an old celebrated work by

<sup>1</sup> See above, p. 30 f.

<sup>2</sup> Simpl. MS. h has a compound: <sup>°</sup>*māhāmāṁsāvikrayasādhakavṛtti*<sup>°</sup>*prabhṛtīnām*, but it adds *ekatamah* ||

<sup>3</sup> As to Vīnāvatsa, cp. Speyer, Studies about the Kathāsaritsāgara, Amsterdam, 1908, p. 5.

a minister.<sup>1</sup> Hence we must conclude that, in the fifth book, not Bh, but the bhΨ-class has preserved the genuine text of Pūrnabhadra, and that the text given in Bh is a copy of some old MS. belonging to the H-class of the *textus simplicior*.

This view is corroborated by the fact that many—and always good—readings, in which bhΨ deviate from the Hamburg MSS., are to be found in the σ-class of the *textus simplicior*. Hence we may conclude that Pūrnabhadra used at the same time MSS. of both the H- and σ-classes, preferring in most cases the H-class.<sup>2</sup>

The wording of the *textus simplicior* as contained in Bh's fifth book is of a high critical interest. In 1902, when I was not yet aware of the true nature of this part of Bh, though I saw that Bh HI formed a clearly distinct group of MSS.,<sup>3</sup> I thought it probable that the stories V, xv, xvi (Bühler and HI) did not originally belong to the *textus simplicior*, though they stand in all the MSS. of this recension I had, and have up to this day, examined.<sup>4</sup> Now these two stories are missing in Bh. This shows that my view in this respect was correct.

As in the fifth book Pūrnabhadra follows the *textus simplicior* much more closely than in the rest of his work, I give the complete variants from Bh for this book from 260, 2 onwards. The beginning of the fifth book unfortunately is lost in Bh.

#### § 7. Books I to III in Manuscripts Bh and Φ.

In order to show the relation between Bh and Φ in that part of the two MSS. which contains Pūrnabhadra's text, I give their readings, and nearly all of their even insignificant blunders, from the beginning of book II, p. 126, to p. 134, 23 inclusive. It will be seen that Φ cannot go back, in this part of the text, to Bh. Both Bh and Φ must go back to some previous MS. Cp. Variants 127, 11.14.26. 128, 8 (here it is evident from Φ's reading that, at the time when the source of Φ was copied, a small bit of the vowel under स was still visible in the original); 128, 7.12 (where the difference between the readings of Bh and Φ must go back to some marginal addition); 128, 19.30; 129, 1.9; 131, 8.9.10 (the interesting interpolation of द्विजदिग्ंबराणां inserted only in Bh in due order); 132, 8

<sup>1</sup> See *praśasti*, 289, 18.

<sup>2</sup> See our parallel Specimens I to III. There, indeed, nearly all the text of Pūrnabhadra's recension is to be found in HI, or Kielhorn-Bühler and h, where he follows the *textus simplicior*.

<sup>3</sup> Berichte der kgl. Sächs. Ges. der Wissenschaften, phil.-hist. Kl. 1902, p. 68.

<sup>4</sup> l. c., p. 68 f.

(Φ's reading more correct than Bh's, the case being such that no copyist would have been aware of Bh's blunder).

The fragment of Pūrṇabhadra's text which forms the stock of books I to III in BhΦ, does not contain the *genuine* wording, but an *adulterated* one. In very numerous cases, words have been transposed, omitted, or replaced by synonyms, without any evident reason, and other texts, especially the *textus simplicior*, have been compared by the reviser to whom Bh's text goes back. This occasionally causes disorder. For instance,

**Discussion illustrated by text of Tale I, xiii, Lion's retainers outwit camel.**

In the following parallel texts, the words taken into the text of Bh from the *textus simplicior* are set in *italics* in the columns of Bh and HI.

Our text p. 75, 18.

18 bahavaḥ paṇḍitāḥ kṣudrāḥ, sarve māyopajīvināḥ ।  
 19 kuryuḥ kṛtyam akṛtyam vā, uṣṭre kākādayo yathā ॥  
 20 Damanaka āha । kathāṁ caitat । so 'bravīt ।  
 22 astī kasmīṁścīn nagare vaṇīk Śāgaradatto  
 nāma । sa uṣṭrāśatām 23 bahumūlyacelakasya  
 bhṛtvā kasyāṁścīd diśi prasthitāḥ । atha tasya  
 24 Vikaṭanāmōṣṭro 'tibhāreṇa niṣīdito viṣrasta-  
 sarvāṅgo niṣeṣṭāḥ 25 patitāḥ । tato vaṇīk ce-  
 lakabharam anyesuṣṭreṣu vibhajya kṣipt-  
 vā 26 'aranyabhūmir iyam visamā, asmin  
 sthāne na śakyate sthātum' 27 iti Vikaṭam  
 vihāya prasthitāḥ । tasmiṁś ca sārthavā-  
 he gate Vikaṭāḥ 28 śanaiḥ śanaiḥ saṁcaraṇī  
 śāspām bhakṣayitum ārabdhāḥ । evam asau  
 76, 1 katipayair evāhobhir balavān sam-  
 vṛttāḥ । tasmiṁś ca vane Madotkaṭo 2 nāma  
 simhāḥ prativasati sma । tasyānucarā dvi-  
 pivāyasagomāyavāḥ । 3 atha tais tad vanam  
 bhramadbhir dṛṣṭāḥ sārthavāhapaṛibhras-  
 taḥ sa uṣṭraḥ । 4 tam cāvijñātāpūrvarūpam  
 hāsyajanakam dṛṣṭvā simhāḥ prīṭavān ।  
 idam 5 apūrvam sattvam iha vane pṛ-  
 chyatām । kas tvam asi । tato 6 'vagatataṭtvā-  
 rtho vāyaso 'bravīt । uṣṭro 'yam loke pra-  
 khyātanāmā । 7 tataḥ simhena prīṭāḥ । bhoḥ,  
 kutas tvam iha । tena cātmano yathā-8vṛttavi-  
 yogāḥ sārthavāhāt samākhyātāḥ । &c.

Bh (exactly as in the MS.).

vahavaḥ paṇḍitāḥ kṣudrā sarve māyopajīvināḥ ।  
 kuryuḥ kṛtyam akṛtyam vā uṣṭre kākādayo yathā ॥ 306  
 Damanaka āha ॥ kāthāṁ etat ॥ so 'vruvīt ॥  
 astī kasmīṁścīn nagare vaṇīk Śāgaradatto  
 nāma । sa uṣṭrāśatām bahumūlyasya celakasya  
 bhṛtvā kasyāṁścīd diśi prasthitāḥ । atha tasya  
 Vikaṭanāmā uṣṭro 'tibhāreṇa piṣīdito viṣrasta-  
 sarvāṅgo niṣeṣṭāḥ patitāḥ । tato vaṇīk ce-  
 lakabharam anyesu uṣṭreṣu vibhajya kṣipt-  
 vā aranyabhūmir iyam visamā 'smīn  
 sthāne na śakyate sthātum iti Vikaṭam  
 vihāya prasthitāḥ । tasmin sārthavā-  
 he gate Vikaṭāḥ śanaiḥ śanaiḥ utthāya saṁcaraṇī  
 śāspām bhakṣayitum āradhāḥ । eva ca sau  
 katipayair evāhobhir vvalavān su-  
 vṛttāḥ । tasmiṁś ca vane

kadācīt tair itas tataḥ  
 paribhramamāṇaiḥ sārthāḥ bhrasṭāḥ Krathānako nāma  
 uṣṭro dṛṣṭāḥ atīḥ simhāḥ āha ॥ aho apūrvam idāpi satvam ॥  
 ta jñāyatām । kim etad āranyakam  
 grāmyam vā tataḥ śrutiḥ vāyasaḥ āha ॥ bho svāmin  
 grāmyāyam uṣṭrāmō jīvarīṣeṣāḥ । tava  
 bhojyals tad vyāpādyatām simhāḥ ॥ na  
 gṛham āgatām hanmi । uktām ca ॥  
 grhe śatrum api prāptāpi viśvastam akutoyam ।  
 yo hanyāt tasya pāpām syāc cīhatavrāhmanaghaṭakam ॥ &c.

in the following four parallel texts of our Tale I, xiii (Lion's retainers outwit camel), Pūrnabhadra follows Śār. β, i. e. the secondary recension of the Tantrākhyāyika, with an enlargement at the beginning of the story, in which our author, following the beginning of the frame-story of book I, narrates how the camel came to the forest. Bh has this selfsame beginning; but from 76, 3 onward, this MS. copies a textus *simplior* of our story. The consequence of this awkward contamination is a double one; (1) the camel is *twice* introduced into the story, and (2) it bears *two different names* in the different parts of our tale. In the beginning it is called *Fikāta* with Pūrnabhadra's text, whereas in the subsequent part of the fable its name is *Krathanaka* as in the textus *simplior*.

Hamb. MSS. (Text exactly according to H;  
in the footnotes readings of I).

bahavah̄ paññitah̄ kṣudrā<sup>1</sup> sarve māṁśopajivinah̄<sup>2</sup>  
kuryu<sup>3</sup> kṛtyam akṛtyam vā<sup>4</sup> uṣṭre kākādayo yathā<sup>5</sup>  
Damanaka āha<sup>6</sup> | katham etat so 'bravit<sup>7</sup> |

Śār. β.

bahavah̄ paññitah̄ kṣudrās sarve māyopajivinah̄<sup>1</sup>  
kuryur doṣam adoṣam vā uṣṭre kākādayo yathā<sup>2</sup>  
Damanaka āha<sup>3</sup> | katham caitat<sup>4</sup> | so 'bravit<sup>5</sup> |

asti<sup>6</sup> kasmīścid vanoddeśe<sup>7</sup> Madotkaṭo nāma  
śimhah̄ prativasati sma<sup>8</sup> | tasya cānucarāḥ anyepi dvī-  
piyāyasagomāyavah̄<sup>9</sup> samti<sup>10</sup> | atha kadācīt tair itas tato  
bhramadbhīḥ<sup>11</sup> sārīhād bhrasṭah̄<sup>12</sup> Krathanako<sup>13</sup> nāmōṣṭro  
drṣṭah̄<sup>14</sup> atha śimhā āha<sup>15</sup> | aho apūrvyam satvas  
tat jñāyatām<sup>16</sup> | kim ayam āraṇyako<sup>17</sup> vā  
grāmyo vā<sup>18</sup> | tat śrūvā<sup>19</sup> vāyasa āha<sup>20</sup> | svāmin<sup>21</sup>  
grāmyoyam uṣṭrah̄ nāmā jīvarisēṣah̄ tava<sup>22</sup>  
bhōyāś ca ryāpādyatām<sup>23</sup> | siṇha āha<sup>24</sup> nāham  
grāhātām<sup>25</sup> hanmi<sup>26</sup> uktam<sup>27</sup> ca<sup>28</sup>  
grīhe śatrum<sup>29</sup> api prāptam<sup>30</sup> visvastām<sup>31</sup> vihitāgamam<sup>32</sup>  
yo hanyāt tasya pāpam<sup>33</sup> syā<sup>34</sup> | satavrāhmaṇagātājaṇ<sup>35</sup> |<sup>20</sup>

asti, kasmīścid vanoddeśe Madotkaṭo nāma  
śimhah̄ prativasati sma | tasyānucarāś trayah̄ piśitāśino dvī-  
piyāyasagomāyavah̄ | atha tair  
bhramadbhīr drṣṭas sārthavāhāparībhraṣ-  
ṭa uṣṭrah̄ | tam cājñātāpūrvarūpam  
hāsyajanānam drṣṭvā śimhah̄ prīṭavān |  
idam apūrvam sāttvam īha vane pr-  
chyatām | kas tvam iti | tato 'vagatatavvā-  
rtho vāyaso 'bravit |  
ā-  
khyātānāmoṣṭro 'yam iti | tatas tena śimhā-  
kāśam viśvāyānītah̄ | tenāpi yathāvṛttam  
ātmāno viyogas sārthavāhāt samākhyātah̄ | &c.

<sup>1</sup> I kṣudrāḥ, om. dāṇḍa || <sup>2</sup> I māṁśopajivinah̄ || <sup>3</sup> I kuryuh̄ || <sup>4</sup> I om. dāṇḍa || <sup>5</sup> I sōbravīt,  
om. dāṇḍa || <sup>6</sup> I asti || <sup>7</sup> I vanoddeśe || <sup>8</sup> I dvīpiyāvāḥ || <sup>9</sup> I °dbhi || <sup>10</sup> I °dbhaṣṭoh̄ || <sup>11</sup> I Kratha ||  
<sup>12</sup> I double dāṇḍa || <sup>13</sup> I ins. māḥ || <sup>14</sup> I tachrūtvāḥ || <sup>15</sup> I svāmin || <sup>16</sup> I °ṣastavaḥ || <sup>17</sup> I om. dāṇḍa ||  
<sup>18</sup> I double dāṇḍa || <sup>19</sup> I vihitāgātām with following dāṇḍa || <sup>20</sup> I syāchātābrāhmaṇāḥ ||

In the Tale II, vi, the two genii *Karman* and *Kartṛ* are confused, p. 157, 21 and 24; but in the second place Bh reads *Kartṛn* for *Karman*, and in the following part of the story the mistake is not maintained.

In 49, 14 the reviser shows his pāṇḍityam inasmuch as, after उत्तं च, he inserts कालिदासे शाकुंतले नाटके (see Variants). But his pāṇḍityam did not prevent him from believing that tortoises are covered with hair; for in 170, 10 he makes शिरःकंठकेशान्मर्दनं कुर्वाणस्<sup>1</sup> out of शरङ्खुंटकुशावमर्दनं कुर्वाणस्.<sup>2</sup> And again, his pāṇḍityam abandons him in 218, 12, where bhΨ write अहो विलः। अहो विलः।<sup>3</sup> Pūrṇabhadra here observes with his source Śār. β the rule laid down by Pāṇini in his sūtra viii. 2, 84: दूराद्वृते च, i. e. '(Pluti takes place) also in calling from afar.' This sūtra was unknown to our reviser who, knowing that the figure २ is frequently used in the MSS. to imply repetition (ex. भो२ for भो भो), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो विल विल विल इत्युक्ता, &c.<sup>4</sup>

Evidently this reviser used still other sources than the *textus simplicior*. For after the *kathāsamgraha*<sup>5</sup>-stanza 125, 30 he adds:

न नीचजनसंसर्गान्तरो भद्राणि पश्यति ।  
वृषसिंहभवा प्रीतिर्जुकेन विनाशिता

चिति द्वाचिंशितमी (!) कथा ! As to this stanza, see our 'Variants'. It is not the only one which has been interpolated in this revision.

A comparison of the other MSS. of Pūrṇabhadra's text with his main sources, viz. the *textus simplicior* and the *Tantrākhyāyika*, shows that the numerous deviations of BhΦ from our text go back not to the author, but to one of those awkward revisers who, in India, have so frequently destroyed the works of the poets. The text of BhΦ is much more disfigured than that of A. Still the archetype of Bh must have flowed from a MS. whose text came very near to that contained in bhΨA. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Cp. 9, 26; 10, 2; 11, 2.23; 13, 16; 18, 11; 28, 10; 35, 18 (wrong correction); 42, 8; 43, 4; 44, 6; 59, 3; 60, 30; 62, 1 (MS. A correct); 64, 3; 69, 3; 74, 8.17; 83, 6; 93, 9; 96, 10; 99, 5.6.11; 101, 12; 119, 21; 121, 7; 122, 12; 123, 12; 131, 18; 132, 12 (wrong

<sup>1</sup> So BhΦ.

<sup>2</sup> But cp. Variants.

<sup>3</sup> Our text spells विलः with Böhtlingk in his second edition of Pāṇini.

<sup>4</sup> MS. A reads अहो विलत्। अहे (!) विलत्।, taking ३ for an old-fashioned form of त्.

<sup>5</sup> This expression is to be found in Merutunga's *Prabandhacintāmaṇi* (Bombay, 1888), p. 25.

correction); 136, 4; 138, 12; 143, 21; 145, 21; 147, 2; 152, 10; 154, 16 (wrong correction); 161, 2; 162, 13; 163, 13 (see Variants); 170, 20 (wrong correction); 179, 18; 180, 4; 186, 4; 192, 23; 198, 9; 203, 6; 204, 5; 211, 21; 212, 22 (wrong correction).

There can be no doubt that Bh, in its Pūrṇabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective. Cp. Variants on 33, 12.15.21 (cp. Sār. A 39 to A 40. This passage is not to be found in the textus simplicior); 49, 16; 83, 2; 86, 11; 102, 10; 55, 10; 66, 20; 71, 10; 79, 12; 80, 5; 83, 2; 132, 27; 155, 8; 156, 15; 172, 3.26; 183, 6; 187, 10; 193, 2; 194, 19; 197, 10; 214, 21; 220, 7.

A great number of these passages contain trifling cases. Only in 33, 21 all our MSS. have a gap, which Bh—and KL<sup>2</sup>Mü<sup>2</sup>—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first पिंगलकः (l. 22) to a second पिंगलकः, such aberrations being the most frequent causes of gaps. If this view is correct, all these MSS. must have filled in this gap from some other MS., for they omit the first पिंगलकः.

As in the case of A, it is not to be made out *with certainty* whether the Pūrṇabhadra fragment contained in BhΦ goes back to some MS. older than the archetype of bhΨ, or whether the right readings in BhΦ in places where bhΨ are wrong, are due to revision. At any rate the blunders which BhΦ have in common with bhΨ, show that such a MS. could not have been *much* older than the archetype of bhΨ.

Our parallel Specimens I to IV show that the text has undergone many alterations in Bh. It is true that in some cases Bh goes with either the Hamburg MSS. or the Tantrākhyāyika against bhΨ. But none of these cases is such that we must conclude that BhΦ have flowed from some more original archetype than bhΨ. In Specimen I, l. 151, e.g., Bh has the same blunder as bhΨA, viz. भूमि for भूसौ. This blunder evidently goes back to a misreading of भूमि at the end of the pāda. The copyist of the archetype of bhΨA.BhΦ took the second *au*-stroke for a danda, and misread मि as मि. In the same specimen Bh inserts न in l. 45, makes च्यांच् out of संच्यात् in l. 60, and omits च in l. 136; in all these three cases he destroys the metre. In this specimen the cases are especially frequent in which Bh goes with the Hamburg MSS. against bhΨA. But it is *quite* certain here that these coincidences are due to the collation of some copy of the textus simplicior.

In line 115 ff. our parallel texts run as follows :

H I	athavā	so'tra	rājā,	tad	viśvāsasthāne	caturaḥ	śāśakān	atra	dhṛtvā
h	athavā	yadi	so'tra	rājā;	tad	viśvāsasthāne	caturaḥ	śāśakān	atra
Kielh.	atha	yadi	so'tra	rājā,	tato	viśvāsasthāne	caturaḥ	śāśakān	atra
Pūrn.				tatas					
Bh	atha	yadyasau	iha rājā,	tad	viśvāsasthāne	caturaḥ	śāśakān		dhṛtvā tatas
H I	tam	āhūya	drutataram	āgaccha;	yena	yah	kaścid	dvayor	madhye
h	tam	āhūy-		āgaccha;	yena	yah	kaścid	dvābhȳām	madhyād
Kielh.	tam	āhūya	drutataram	āgaccha;	yena	dvayor	madhyād	yah	kaścit
Pūrn.	tam	āhūya	drutam	āgaccha;	yena	yah	kaścid	āvayor	madhyāt
Bh	tam	āhūya	drutam	āgaccha;	yena	yah	kaścid	āvayor	madhyāt
H I		rājā,		sa	sarvān	etān			bhakṣayisyati.
h		rājā	bhaviṣyati,	sa	sarvān	etān			bhakṣayisyatītī.
Kielh.	parākramena	rājā	bhaviṣyati,	sa	sarvān	etān			bhakṣayisyatītī.
Pūrn.	parākramena	rājā	bhaviṣyati,	sa	sarvān	evaitān	mṛgān	bhakṣayisyati.	
Bh	parākramena	rājā	bhaviṣyati,	sa	sarvān	ava(!)	etān	mṛgān	bhakṣayisyati.

The sentence *tad*, &c. (H I h), or *tato*, &c. (Kielh.), is grammatically incorrect, inasmuch as the subject of *dhṛtvā* is the lion, and that of *āhūya* the hare. Pūrnabhadra, for this reason and for a reason which we shall consider hereafter, deletes the words *athavā*, &c. But it is quite clear that his *tatas* corresponds to the *tad* (H I h) or the *tato* (Kielh.) which in these sources begins the apodosis. The author of Bh's archetype must have had before him Pūrnabhadra's text as given in bhΨA; but besides he must have compared some MS. of the *textus simplicior*. For in *his* wording, the apodosis is *twice* introduced, first by *tad*, as in H I h, and secondly by *tatas*, as in Pūrnabhadra (and in Kielhorn's text). This faulty construction can only be explained by the supposition that the author of Bh's archetype was not aware of the fact that in Pūrnabhadra's text *tatas* corresponded to *tad* of the *textus simplicior*, which he had before him, and that he only saw that in this text there were some more words (*atha* to *dhṛtvā*), which accordingly he inserted, without reflecting, before Pūrnabhadra's *tatas*.

As to the purport of our passage, I cannot believe that the text of the  $\sigma$ -class is here more original than that of H I. The wording of the Hamburg MSS. means: Bhāsuraka is an usurper. Or else, if he is *indeed* the legitimate king, let him come, in order that that one of both of us who *is* the legitimate ruler may eat all the animals. This passage lacks wit; for evidently there is nobody to decide as to the lawfulness of the kingship of the two lions. The  $\sigma$ -class as represented by Kielhorn's text improves the sense, saying that the usurper proposes a *single combat*<sup>1</sup>

<sup>1</sup> But the single combat is not even mentioned in the old MS. h of the  $\sigma$ -class which only has the future tense *bhaviṣyati* with Kielhorn.

in order to decide who, *in the future, shall* be the king of the forest. Accordingly Pūrnabhadrā deletes the words *athavā*, &c., which contain a conditional acknowledgement of the lawfulness of Mandamati's *rājatvam*.

Nobody will doubt that the reading of Bh is a contamination of Pūrnabhadrā's genuine text and of the *textus simplicior*. Here, as in the case treated above, p. 68 f., the interpolator was not clever enough to avoid the traces of his activity. In the first case, he preserved the camel's two differing names from both the sources which he contaminated; in our passage, he preserved, from these different sources, two different words—*tad* and *tatas*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have firmly *convinced* me that Bh does not go back to an archetype independent of that of bhΨA, I give nevertheless the readings of this MS. throughout from the beginning of page 126 to 134, 23 inclusive, and for the passages marked with an asterisk in books I to III inclusive, and quote Bh occasionally in some other places.

Of book IV, Bh has only the text from the beginning (p. 228) to *tathā hi* (inclusive), p. 244, 10. In order to show the difference between Bh and Φ in this book, I give the complete variants of these two MSS. from the beginning of IV to p. 229, 17. From 229, 17 to 244, 10 the readings of Bh are given only in the passages marked with an asterisk. The readings of Φ I have neglected altogether.

## Chapter IV. Principles which guided the editor in the construction of the text.

### § 1. Basis of the text of our edition.

INDIA is the 'classical' country of interpolation and adulteration of texts. The more celebrated a work became, the more it was disfigured by copyists and revisers. Not even texts which, like the *Mahābhārata*, are held to be sacred, have escaped this lot. A work so widely spread as the *Pañcatantra* in its numerous recensions has undergone the most important changes in respect of its wording and of its contents, and that continuously, even to our own time. New editions quite different from the old work were prepared, and these new editions, after some time, were compared with older ones and melted together with them into new texts. In Pūrnabhadrā's time there existed several redactions of this work, and Pūrnabhadrā was well aware of the fact that none of them contained any

longer the text as written down by the *ādyakavi*. In revising what had grown in the course of time to be a 'whole sāstra', he collected the different recensions and contaminated them, as shown above, not without inserting new materials.

This was the Hindu manner of philological work, which to our days prevails amongst the old style pandits. European scholarship has arrived at other methods. Whereas a Hindu wants before everything else a most readable text, we want a text that comes as near as possible to the wording of the author himself. But when Kosegarten gave the first edition of the Pañcatantra, he followed not the European, but the Hindu manner of proceeding. Instead of separating the various recensions of the work which he was editing, he *contaminated* them; with what result has been shown above, p. 44 ff.

On p. ix of his edition of the *textus simplicior* he says: 'Utrum editio ornatiō, an simplicior, sit habenda vetustior, vel primae Pantschatantri formae propinquior, de ea re sententiam ferre certam non audeo; magis perspectum hoc habebunt posteri. . . . Si quid video, editio ornatiō, quanquam in eam ipsam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam propius accedit, propterea cum libro Kalilae magis quam altera convenit. In editionis meae volumine hoc primo scriptura potissimum (!) ad editionem simpliciorem accommodata est, quoniam codices H.I.L. qui mihi obtigerunt primi, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus eruendam me adplicarem. Qui codices ubi nimis vitiosi vel mutili esse mihi videbantur (!), ex ceteris meliora vel pleniora supplevi. (Hence he gives in books III and IV a disfigured 'textus ornatiō', imagining the text of the Hamburg MSS. to be mutilated in them.) . . . Versiculos recepi nimis multos (!), ut lectores critici eorum, quos aut retinendos, aut eiiciendos esse censeant, ipsi instituere possint delectum.' An editor who renounces the critical examination of the text which he is editing to his readers instead of taking this duty upon himself, should abstain from editing altogether.

Translators who followed Kosegarten propagated the error about the true form of the Pañcatantra among all the philologists and folklorists who were forced to base their research on translations. The Hindu editors, in reprinting Kosegarten's text, not without new alterations and additions, settled the opinion amongst Indianists that on the whole Kosegarten's text corresponded to the MSS. of this work. The only edition of the *textus simplicior* which has been prepared in a critical spirit is that of Kielhorn and Bühler. Though of course this school-book is not a critical edition in the strict sense of the word, it offers to us

the corrected text of one single MS., namely, of one which belongs to the  $\sigma$ -class of the MSS. of the *textus simplicior*.<sup>1</sup>

Kosegarten's publication of a small portion of the *textus ornatior*, i. e. of Pūrnabhadra's recension, is as uncritical as his edition of the *textus simplicior*. I need not expatiate here on this topic, as any one can easily compare Kosegarten's text with our text and with our variants as well as with the other recensions of the Pañcatantra. I point out only the fact that the characteristic passage 4,21 to 5,2 is missing in Kosegarten's text.

That texts like these of Kosegarten are not only *useless* (this negatively), but also (this positively) a *great and effectual obstruction to the progress of philological and historical research*, is a fact that no one is now likely to deny. Hence my first aim was to clear up the following questions:—

- (1) How many different recensions of the Pañcatantra are still existing?
- (2) In what genetic relations do these recensions stand to one another?
- (3) Which MSS. are the most faithful representatives of their respective recensions?

The pedigree of the old Pañcatantra recensions down to that of Pūrnabhadra has been established in the Introduction to my edition of the Southern Pañcatantra. It is also given at the beginning of this volume, p. 5. The Southern Pañcatantra and the Tantrākhyāyika are critically edited. The genetic relations existing between the old Pañcatantra texts are minutely studied in the Introduction to my translation of the Tantrākhyāyika. Moreover, I have shown that Pūrnabhadra based his text mainly on the secondary recension of the Tantrākhyāyika (*Sār. β*), and on the *textus simplicior* which, as our parallel Specimens show, he used in MSS. of both the H- and the  $\sigma$ -class.

Now I have examined all the available MSS. of the Jaina recensions of the Pañcatantra. All the MSS. of Pūrnabhadra's recension had to be classed roughly under two heads, the *original* class, and the *mixed* class.

To the former class I allot those MSS. which are most consistent at the same time with the Tantrākhyāyika and with the *textus simplicior*, but do not share the provable interpolations of the latter. To the second class belong all the other MSS. The MSS. of the mixed class based on Pūrnabhadra's text show with especial frequency interpolations from MSS. of the *textus simplicior* and contaminations with them. Other mixed MSS. are based on the *textus simplicior* and contaminated with Pūrnabhadra's recension. But there are also MSS. which contain new recensions based

<sup>1</sup> See above, p. 12 (pr), p. 58 ff., our parallel Specimens, and ZDMG. lvi. 298 f.

on the Jaina recensions and contaminated with Śār. β, with the Southern Pañcatantra, with the Hitopadeśa, and with other sources.

The main criteria for the classification of the several recensions are: (1) the number, choice, and arrangement of the single tales and stanzas, and (2) the wording of the texts. In the arrangement of the tales contained in book III, Pūrnabhadra follows the oldest texts (Śār., Som., Kṣem., S.P., Semitic recensions). Mixed MSS. in most cases deviate from this arrangement. For the first book, moreover, there is a sure criterion in the story of the Weaver as Vishnu. Mixed MSS. based on the *textus simplicior* have this story as I, v, but follow Pūrnabhadra, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on Pūrnabhadra's text agree with him in the first and generally in the second book, but deviate from him in books III and IV. But there are even mixed MSS. which agree throughout with Pūrnabhadra's genuine text in the number and in the arrangement of the stories; cp. above, p. 56, § 6.

For the stanzas, also, I compared Pūrnabhadra's main sources, and this enabled me to find out easily the interpolations of single MSS.

**Basis of the edition: bh, N, A; Ψ, PL<sup>1</sup>, p, Pr, M; BhΦ.**

The comparison of the number and arrangement of the stories contained in the single MSS. showed that only the following MSS. came under consideration for an edition of Pūrnabhadra's recension: bh N A, Ψ PL<sup>1</sup> p Pr M, BhΦ. As shown above, A BhΦ p contain revised and contaminated texts, which are very likely to have flowed from the same archetype as the other MSS. mentioned. Of these MSS., N goes back to bh, PL<sup>1</sup> p Pr M go back to Ψ. Consequently the only possible basis for our text must be the two equally excellent MSS. bh and Ψ, which agree very closely in their wording. I generally follow bh, unless its readings are clearly wrong. Wherever both bh and Ψ have a wrong reading, the emendation of which was not evident, I compared Simpl., Śār., A and Bh. In most cases this comparison affords sufficient evidence. There are, however, some rare cases, in which the same difference which appears in the best MSS. of Pūrnabhadra's text is to be found in the most trustworthy MSS. of the *textus simplicior*; <sup>1</sup> cp. 22, 25; 181, 2; 214, 19 f.; 242, 11. In 68, 11 a gloss in the margin of Ψ gives the reading of Simpl. H I h. If some copyist would have preferred this variant, copying besides exactly the wording of his MS., this variant could induce some editor to prefer it and to reject what is Pūrnabhadra's genuine text. All the passages

<sup>1</sup> In later MSS., owing to constant collations and contaminations, such cases are extremely frequent.

in which our text deviates, even in trifles, from bh and  $\Psi$  are marked with an asterisk.

Though of course, except in passages where bh $\Psi$  are incomplete to-day, the MSS. N PPrM cannot come under consideration for the constitution of the text, I not only give the complete variants, but even most of the blunders of all these MSS. For these blunders are of the highest importance for critical work, as nothing is more useful to prove the relations which exist between kindred MSS. than the mistakes which they contain. Only of M a great many of the blunders have been omitted in my variants, as this MS. is extremely faulty. It bristles with misreadings, small gaps, and dittographies. I got this MS. before I had seen  $\Psi$ . Otherwise I should have jotted down still more of its mistakes, and the relation between M and  $\Psi$  would appear even more clearly than now. To the contaminated MSS. pABh $\Phi$  and to L<sup>1</sup> only occasional reference has been given, except in book V, where I give the complete readings of Bh, which, as stated above, p. 56 ff. and p. 67, in this book contains an old and very valuable *textus simplicior*. From these variants it will be seen with how insignificant alterations Pūrnabhadra took over the *textus simplicior* of the fifth tantra into his own recension.

**Manuscripts bh and  $\Psi$  differ very little from Pūrnabhadra's autograph text.**

The very fact that so many MSS. can be proved to go back to bh $\Psi$  shows that in ancient times these two MSS., which I had the good fortune to use for my edition, were renowned for their value. As stated above, p. 37, the MS. bh goes back to a MS. which already was old when bh was copied from it. Our parallel Specimens also prove the excellence of the text of bh $\Psi$ . Indeed, I am convinced that neither of these copies deviates to any considerable degree from the text as written down by Pūrnabhadra himself, and that consequently our printed text comes as near to the author's genuine wording as any one of our current editions of say Goethe's prose works does to Goethe's own autograph text thereof.

## § 2. Emendation of the text.

Inferior MSS. sometimes have more correct readings than our oldest and most authentic ones. The question arises, whether in these cases we should conclude that these MSS. go back to some source independent of the archetype of our best MSS., and whether, if this be denied with good reasons, we should tolerate evident blunders in our texts.

In order to settle these important questions, I beg to be allowed to consider some standard examples, the nature of which we are able to

determine with certainty. I take these instances from writings of eminent modern scholars, whose learning as well as whose accuracy is far beyond any doubt; and only to avoid the possible charge of malignity, I add some instances from my own writings.

Paul in his fundamental work 'Principien der Sprachgeschichte',<sup>1</sup> p. 86, last line, gives *hortibus* as the dative case of the plural of *hortus*. Hillebrandt says on p. iv of his 'Vedachrestomathie':<sup>2</sup> 'Der leidige Druckfehler, welcher S. 38 entstellt [viz. Atharaveda], ist meine Schuld und von mir trotz dreimaliger Correctur übersehen worden.' To the kindness of Miss Emma Benfey I owe the MS. of her celebrated father's translation of Christoforo Armeno's 'Peregrinaggio di tre giovani figliuoli del re di Serendippo' the beginning of which translation he published in the third volume of his periodical 'Orient und Occident'.<sup>3</sup> This MS. is very carefully written in its author's fine and sympathetic hand. In this most authentic archetype I read, amongst other slips of Benfey's pen, this sentence on leaf xvi, first page: 'Da aber der Jüngling beschlossen hatte, sich auf jede Weise an dem treulosen Minister zu rächen, ging er . . . in das Schlafzimmer der jungen *Dichter* des Ministers und umarmte sie alle drei mehrere mal.' L.v.Schroeder's excellent works are remarkably free from misprints. Still he writes, on p. 514 of his celebrated book 'Indiens Literatur und Cultur in historischer Entwicklung':<sup>4</sup> 'Am Bedeutendsten und Selbständigkeit sind unter denselben zwei Dichtungen, welche dem Kâlidâsa zugeschrieben werden . . . : der *Raghuvamça* . . . und der *Kumârasambhava*, d. i. die Geburt des *Liebesgottes* . . .' In the pedigree of the different recensions of the Pañcatantra, p. lxxix of my edition of the Southern Pañcatantra, I wrote 'Telugu-Fassungen', and later on, as my attention was concentrated on inserting the newly discovered recension *v*, I repeated this blunder on p. xci. In my essay on the origin of the Hindu drama and epic, WZKM. xviii, p. 165, I wrote: 'Die *dramatischen* Beziehungen, die zwischen dem Epos und dem Drama bestehen, sind längst erkannt worden.' This, I am bound to confess, is unmitigated nonsense. What I wanted to write, was of course: 'Die Beziehungen, die . . .'. Likewise I wanted to write *Tamil-* for *Telugu-*. Paul intended to write *hortis*, Hillebrandt *Atharvaveda*, v. Schroeder *Kriegsgottes*. Like Hillebrandt and no doubt the other scholars mentioned before, I had again and again revised the printer's copy and the proof-sheets without seeing my blunders. For there is not only a 'Druckfehlerteufel', who disfigures the words written by the author, but there

<sup>1</sup> Halle, Max Niemeyer, 1886.

<sup>2</sup> Berlin, Weidmannsche Buchhandlung, 1885.

<sup>3</sup> See Chauvin, Bibliographie des ouvrages arabes, VII, p. 160.

<sup>4</sup> Leipzig, Verlag von H. Haessel, 1887.

is a *piśāca* much more malignant, the 'Schreibfchlerteufel', whose deviltries are infinitely more dangerous to the author who has his text, i. e. the wording he *intended* to write down, firmly impressed upon his mind, and who very often does not discover the fatal slips of his pen until, the work being printed off, these *rākṣasas* stare at him from amongst the lines with devilish grimaces.

Benfey, of course, would have removed from his MS. most of the slips which his hand had committed while his mind was intent on finding an adequate rendering of the text he was translating. But the blunder *Dichter* for *Töchter* is one of the very kind which *would* escape the scrutinizing eye of the author, when *Töchter* is impressed on his *mind*. Thus even modern authors on *philological* topics, who in the course of their studies are trained to philological *ἀκριβεία*, and whose *métier* it is to jot down, in preparing their editions, the very smallest clerical errors of their texts, are liable to overlook in *their own wording* evident blunders which at least Lord Macaulay's school-boy would detect at the first glance of his eye. And yet these authors certainly will revise their works again and again, first in their printer's copy, and afterwards in the proof-sheets. The old *Hindu* writers, owing to the circumstance that their works were not printed, had no occasion of revising them as often as modern authors. Moreover, a clerical error would much more easily escape their attention, as there is not the least separating of words in Sanskrit MSS., a circumstance which certainly does not tend to render revising more easy.

Hence the very thing which we should expect is that the Hindu archetypes (i. e. the authors' own autograph copies) should hardly ever have been free from mistakes, although these authors were men of undoubted learning and thoroughly acquainted with the Sanskrit language in which they composed their works.<sup>1</sup>

But for the work of Messrs. Fischer and Bolte,<sup>2</sup> I probably should have published Benfey's translation of Christoforo Armeno's 'Peregrinaggio'. In doing so, I should of course have corrected the slips of Benfey's pen wherever the words he *intended* to write could be settled with certainty. I should have caused to be printed 'der jungen *Töchter*', and in order to give my edition of Benfey's work a diplomatic value, I should have mentioned his clerical error in my notes.

The case is different wherever authors *can be proved* to have sinned against the rules of the language. So even Schiller, for instance, uses

<sup>1</sup> Cp. also above, p. 28, note 2, and p. 30, note 2.

<sup>2</sup> Die Reise der Söhne Giaffers aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1583 herausgegeben von Hermann Fischer und Johannes Bolte. Tübingen, 1895 (= Bibl. des Litt. Vereins in Stuttgart, CCVIII, Tübingen, 1896).

the decidedly wrong form *umrungen* for *umringt*, as if this word derived from the verb *ringen* ('to wrestle'), and not from the substantive *Ring*. In his 'Jungfrau von Orleans', verses 947 f. (I, 9), he says:—

*Umrungen sahn wir uns von beiden Heeren,  
Nicht Hoffnung war, zu siegen noch zu fiehn.*

The slip certainly originated in the idea of struggle (*Heeren*) which was in the poet's mind. In a similar passage of the same tragedy, verses 2399 f. (III, 8), Schiller uses the right form:—

*Umringt von Feinden kämpft sie ganz allein,  
Und hilflos unterliegt sie jetzt der Menge.<sup>1</sup>*

And this same right form occurs in verse 447 (I, 1):—

*Und find' ihn — hier! umringt von Gaukelspielern . . .*

The same holds true in India. Even so scholarly a work as the classical author Daṇḍin's *Kāvyaḍarśa* is not quite free from anomalies; see Böhtlingk's edition,<sup>2</sup> p. vi. In another *śāstra*, whose aim was in part to teach standard language, viz. in the *Tantrākhyāyika* (A 266), we find blunders against the rule laid down by Pāṇini III, 3, 126 (Wackernagel, Altind. Gramm. II, § 82, *a*, *γ*). In a very interesting paper read before the Twelfth International Congress of Orientalists,<sup>3</sup> Prof. E. Leumann proved from old palm-leaf MSS. that down to about the seventh century A. D. the Sanskrit written by *most* authors was not the *pedantic* one which had been laid down by the grammarians. On the contrary, Brahmins as well as Buddhists and Jainas wrote a Sanskrit more or less incorrect and influenced by the popular languages. It was not before the time of the commentators, amongst whom Śaṅkara and Haribhadra hold a prominent position, that the usual standard of Sanskrit was raised to a higher level, and that many things which before that time used to be tolerated, began to be avoided by good authors. But even after this time we find grammatical mistakes in the works of excellent authors which are *critically* edited. *Hemacandra*'s so-called shortcomings in grammatical and lexicographical and metrical things have been pointed out by Jacobi, p. 9 f. of his edition of the *Pariśiṣṭaparvan*.<sup>4</sup> As to occasional mistakes committed by another learned author, viz. Pradyumnasūri, cp. Jacobi's edition, p. 3 f.<sup>5</sup> Jacobi says that, 'as an epitomator and poet, he [Pradyumna] has done his

<sup>1</sup> In the first passage (947 f.), the battle has not yet begun. This shows that Schiller cannot, by any means, have *intentionally* chosen the abnormal form *umrungen*.

<sup>2</sup> Daṇḍin's *Poetik* (*Kāvyaḍarṣa*). Sanskrit und Deutsch herausg. von O. Böhtlingk. Leipzig, Verlag von H. Haessel, 1890. Cp. also Bühler, WZKM. viii. 29 f.

<sup>3</sup> See Bezzenger's *Beiträge*, 1900, p. 125 f.

<sup>4</sup> *Sthavirāvalī Charita* or *Pariśiṣṭaparvan* . . . Calcutta, 1891 (B. I.).

<sup>5</sup> Shri Pradyumnaḍhārya, Samarāditya Samkshepa, Ahmedabad, 1906.

task well. His language is concise in the narrative parts, pathetic in the moralising portions, and poetic in the descriptive passages which offer an opportunity of showing his proficiency in Alamkara. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, इसैः instead of एमिैः, occurs VIII 520. And so he occasionally does not conform to the nicer metrical habits with regard to the Sloka as observed by the classical poets. But these shortcomings he has in common with most Jain writers during the period of their greatest literary activity and excellence (about 900–1300 A. D.).<sup>1</sup> As early as 1877, G. Bühler expressed his view about Jaina Sanskrit as follows : 'Die Kenntniss des Sanskrit ist bei den Jainas nicht weit her und hat auch wohl nie den Grad der Vollkommenheit erreicht, der sich bei den Brahmanen findet, obschon es nicht zu leugnen ist, dass sie in der Glanzperiode der Jaina-Wissenschaft vor etwa 700 Jahren höher gestanden hat als sie jetzt steht. Selbst die grössten Jaina-Gelehrten wie Abhayadeva, Hemacandra und Malayagiri, welche unter den Caulukyas von Aphilvâd-Pâthan 943–1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen hie und da wirkliche grammatischen Fehler vor, und von dem Prâkrit beeinflusste Redeweisen sowie vom Prâkrit ins Sanskrit zurückübersetzte Wörter sind häufig . . . Es giebt [viz. to-day] deshalb unter den Yatis sehr viele, die wohl etwas Sanskrit lesen, es aber nicht schreiben oder sprechen können. Andere sprechen es geläufig genug, aber sehr fehlerhaft. Man hört gleich, dass sie nur aus ihrem Dialecte übersetzen und die Sanskrit-Grammatik nicht ordentlich kennen. Nur sehr wenige ausgezeichnete Männer sprechen und schreiben ein erträgliches Sanskrit. Ganz frei von Fehlern oder falschen Wendungen ist wohl kaum ein Einziger.'<sup>1</sup>

I am not inclined to think that the *Jaina* authors are the only ones in question who wrote and write a Sanskrit not quite congruous with the rules of Pânini's Sanskrit grammar. The author of the recension ፩ of the Southern Pañcatantra certainly was not a *Jaina*; still this recension contains the most faulty Sanskrit text I have ever seen. As to the *Hitopadeśa*, I have given a *certain* instance of a chandobhaṅga adopted by its author Nârâyaṇa; see my edition of the Southern Pañcatantra, p. lviii. As to the *Saurapurâṇa*, see Jahn, *Das Saurapurâṇam* (Strassburg, Verlag von Karl J. Trübner, 1908), p. xxii and f. Dandin and the author

<sup>1</sup> This passage is quoted from the 'Zusätze und Berichtigungen', appended by Weber, p. 102 f., to his edition and translation of the 'Pañcadanḍachattraprabandha. Ein Märchen von König Vikramâditya. . . . Aus den Abh. d. Kgl. Ak. d. Wissensch. zu Berlin 1877. Berlin . . . 1877. In Commission bei F. Dümmler's Verlags-Buchhandlung (Harrwitz und Gossmann).'

of the Tantrākhyāyika have already been mentioned, above, p. 80. I think *truly critical* editions will show that, like Dāṇḍin, nearly all classical authors occasionally committed so-called blunders<sup>1</sup> which were afterwards removed from their texts by commentators or learned copyists. Sanskrit has been a living language in the Hindu courts as well as amongst learned Brahmins and Jainas throughout many a century in mediaeval and even in modern India.<sup>2</sup> It is nearly impossible that even good authors should be quite uninfluenced by the vernaculars of the countries in which they lived. In the course of time Sanskrit style, as well as the Sanskrit vocabulary and the employment of grammatical forms, has undergone strong alterations. *Like Greek and Latin, Sanskrit has gone through an evolution such as no language can possibly escape.* No modern language perhaps is taught with more pedantry than French. Yet no school instruction, nor even the high authority of the French Academy itself, was able to prevent the *written* language—to say nothing about the *spoken* one—from continual evolution. Voltaire's language is considerably different from that of the best modern authors.

Pūrnabhadra, no doubt, knew Sanskrit well. But according to what I have just said, I expected to find so-called anomalies in his text, and though not very many, I *did* find them in the oldest and best MSS. Part of those anomalies and even blunders he can be proved to have taken over from his sources.<sup>3</sup>

Wherever there was evidence that these anomalies were no mere slips of his pen, I tolerated them in his text. The decision was not easy in every case; but as the reader will find in the text in all such cases an asterisk referring to my variants, he will be able to judge himself whether I was right or wrong in my decisions.

<sup>1</sup> Cp. Wackernagel, Altind. Grammatik I, p. xliv ff., esp. p. xlvi ff.

<sup>2</sup> See my translation of the Tantrākhyāyika, Introduction, chap. I, § 4, 3 ff. We must not forget that in the middle ages Jaina scholars and poets have a most considerable share in the development of Sanskrit language and literature, and I fully consent to *Dharma Vijaya Sūri*, who in a letter expresses his view as follows: 'I am of opinion that in the time of Hemachandra and other Āchāryas . . . the Sanskrit, I mean the classical Sanskrit, was the language of the Sishtas; and the learned amongst them, especially those whose aim it was to establish their reputation as savants, *must have written in a style approved by the most cultivated class of people of the time*. . . . Hemachandra's utterances themselves *must be regarded as grammar*.' Most of the so-called anomalies in the works of later Sanskrit writers must be regarded as correct language *prevailing in their own time*. The history of every language bristles with examples showing that originally wrong forms and constructions became the generally approved ones in later times. The very frequent construction चूयं तिष्ठन्तु (a contamination of चूयं तिष्ठत and भवन्तस्तिष्ठन्तु) e.g. is not more faulty than *Sie stehen* (2nd person sing.) in German.

<sup>3</sup> See above, p. 30 ff.

## LIST OF VARIANTS

### INTRODUCTION

#### Page 1.

1 *arhar* in  $\Psi$ PPrM is written in the well-known Jain fashion; in A it is mutilated to a flourish resembling an *c*; N om. the diagram || For  $\ddot{\text{o}}$  *marci* *śri*°, A: *śrīsarrasīnāya namah*, N *śrīgāṇekāya namah* || 4 A *dākṣayātye* || A *pramadāropayam* || 5 N *pracara*° for *prarara*° || After *marci* Pr ins. *manjari* ||  $\Psi$ PrM *sakalakalāpāragataḥ*, P *sakalakalāpāragataḥ*. After *marci*°, N ins. *manjari*°, om. *carcita*° and adds *yugala* after *caraya*, omitting the visarga || A *amarasaktināmarajā*; over *kti* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || 7 N *anāyataśaktiś* || 8 M *ta* for *bho*, corr. from *rā* || 9 A *athēdam ucyate* for *atharā sā*° *i*° || 12 N A *bharet* for *dahet* || 14 M *kīmān*, corr. by a later hand to *suktīmān* || 15 A *eleśām* || N om. all between *bkavati* and *caranām* [so for *vyākaranām*] l. 16; *caranām* is corr. to *tatkaranām*; M *kenā*[new line]*nusṭeyam* || M *tatraiko* *sacirāh* *procuh*. This reading, however, is the correction of a later hand. The original reading was *tatraikai* . . . [no more to be made out] . . . *procuh*; A *atraikai* || 18 N *jīvitavyavīṣayaḥ* || 19 A *tad* for *kiṇcid* || 24  $\Psi$  *tatrāsti*, but *da* add. by cop. over the line between *ta* and *trā* || A om. *nāma* ||

#### Page 2.

1 N *prāk* for *drāk* || 3 A *yoyajisvāmi* || 4 A *tathyam* *vacanam* || 5 Pr *jiñānan na* ||  $\Psi$ PPrM *svanāmatyāgām* || 6 P [not  $\Psi$ ] only *śimha* for *śimhanādaḥ* || A *arvalipsuh*, corr. to *avalipsuh* || M *bravīmi*, corr. to *brū* by later hand || N *asītivarṣa* || 7 *yārtha* of *vyāvṛtta*° worn off in P || 8 M *adyatamo* || 9 A *sa* *darśayitum* || 11 M *etā*, N *evaṁ* for *etām* || M *nvitatsū* *kumārān* || 12 M *nivṛti*, N *nivṛttim* || *viṣṇuśarmāpi* also Hamb. MSS. and h || A *ājagāma* || 13 M *mitrabhedāḥ* | *mitrasamprāptih* | *kakālūkīyam* [corr. to *ya*] *labdhapraṇāśām* [corr. to *śā*] *ā* [corr. to *ā* and, by later hand to *āśva*] *parīkṣitakāritēti* || 14 P *rāputrāḥ* || A *adhiya* || 15 M *tataḥ-prakṛti* || A *pañcatañtrakanītiśāstram* || 17 A *yo* *'tra etat pañkati prāyo*, corr. to *yo* *'traiva pañkate nityam* || M om. *vā*; a later hand supplies *ca* ||

## BOOK I.

## Page 3.

**1** M *prārabhyate mitrabheda*, corr. to <sup>°</sup>*ti* <sup>°</sup>*dam* || A *prathamas tamtrah* ||  
 A *tasyāyam* || N *ādyāślokaḥ* || **2** Ψ ins. *ślokaḥ* before *snehaḥ*, but deletes  
 it again || **3** Ψ PPr *vināśitah* || **4** N om. *tad yathā* || M *dākṣināyātesu*,  
 corr. to *dākṣinātye* (!) || A om. *pura* || Over *puramdarapura*° gloss in Ψ by cop.  
 'marāvatī' || **5** Ψ PPr *kailāśasikharā*° || P *vidha*° for *vividha*° || NM <sup>°</sup>*pra-*  
*harāṇāvaraṇāpa*°; this seems to be the genuine reading || **6** N <sup>°</sup>*gatecrukīla*° ||  
**7** A <sup>°</sup>*devāyatanaṁ* || Ψ PPr M <sup>°</sup>*parikarato*° (Pr continuing <sup>°</sup>*rechita*°), N  
<sup>°</sup>*panikarato*°, A <sup>°</sup>*parikaro*°, BhL<sup>2</sup> <sup>°</sup>*parikalito*°; L<sup>1</sup> with us || M <sup>°</sup>*tocchrita*°,  
 corr. to <sup>°</sup>*tocchata*° || M <sup>°</sup>*himagine sadṛśūkāraprā*° || **8** M *mahilāropam*,  
 corr. to <sup>°</sup>*roddham* || **9** A *vardhamāno nāma sā*°; P *vardhamānanāma*° ||  
**10** Ψ PL<sup>1</sup>Pr M om. *tasya* before *cittam*; but in Ψ a nearly imperceptible  
 mark refers to the inferior margin, where cop. supplies it || A ins.  
<sup>pi</sup> after *pravecyamāno* || N *ava* for *iva* || **11** A ins. <sup>pi</sup> after *sāmcīyamāno* ||  
 Ψ *valmīkad vardhamāte*, corr. to our reading || A *valmīka*- [2nd hand adds  
<sup>m</sup> *iva*] *varddhate*; N *valmīkam iva* || **12** Ψ P *labdhā* for *labdhāḥ* || **13**  
 M *pātri samṇādanīyāśviti* || A *varddhītāḥ* for *pātre* || A *saṃpradānīyāś* ||  
 M *lokamārggenāparakṣamāṇo* || N Ψ Pr *rakṣamāṇo*; in Pr corr. to *arakṣamāṇo* ||  
**14** Pr *vinaśyeta* || M *samto* || **15** P *rakṣyāṇa*° || Ψ Pr ins. *ca* after *kāryam*,  
 but Ψ deletes it again || **17** A *taṭākodara*° || **18** A transp. stanzas 3  
 and 4 || Pr *artho* for *arthā*, and *nibadhyeta*, corr. from *nibadhyete* || **19**  
 M *ta dy* for *na hy* || A *anarthavatām* || **23** P *guruṇānu*°; Pr *anupravrajya-*  
*māṇah* || **24** Ψ PM *nirvartya*, Pr *nirvartīya* || N *api prasthitah* || **26** N  
*agre* for *atha* || **27** M <sup>°</sup>*ruru*°, corr. to <sup>°</sup>*khara*° ||

## Page 4.

**1** M <sup>°</sup>*rākṣa*° corr. to <sup>°</sup>*rākṣasa*°, for *rkṣa*; A <sup>°</sup>*citrakārakṣabhadra* ||  
 M <sup>°</sup>*yodbhavām* || M *acalanirgatodaka*° || **2** M *pūrāpātta*°, corr. from <sup>°</sup>*pāti*° ||  
 A <sup>°</sup>*karddame ma*° || N <sup>°</sup>*kotpālīta*° || In Ψ, a nearly imperceptible deletion  
 mark over *c* of *cātibhārād* || A *śakaṭasyāti*° || **3** A *dvayor* for *tayor* || **7** A  
*pañcarātrakam* || M om. *na* || M *yavasametān*, N *vayasah sametān* || In Ψ  
 gloss by cop. on *yavasa*: *śambala* || **8** M om. *ayam* || M *tad enam* or  
*tadēmam*; P *tadaīnam* (p *tad enam*) || **10** M *bhayātare* corr. by later hand  
 to *bhayāturaiḥ* for *bhayāt tair* || A om. *mṛṣā* || **11** A *yathāsau mṛṣṭo*  
 [sandhi!] *samjī*° || A *cāgninā*; Pr *cāgnīyādisaṃskāreṇa* || N *samskrītya* ||  
**12** A om. *sārthavāḥ* || A *dukkham* || <sup>°</sup>*kriyām* all my MSS.; Simpl. has  
 the plural || **14** M *svabhāgyānā vaśāt*, corr. to *svabhāgyavaśāt* || A Ψ PPr M  
<sup>°</sup>*karaṇa*° for <sup>°</sup>*kāṇa*°; <sup>°</sup>*prakārair* is perhaps a mere clerical error for <sup>°</sup>*prakarair* ||  
**15** N om. all between *avatīrṇah* and *kakudmān* || **16** Pr *haravṛṣṭi iva* ||

17 N °chadanair for *ghaṭṭanair* || After *tiṣṭhati* N ins. the stanza: *araksitam* *tiṣṭati* *daivarakṣitam* *surakṣitam* *daivahatam* *vinaśyati* || *jīvati* *anātho* 'pi *vane* *visajñitah* (!) *kṛtāpryatno* 'pi *grhe* *na* *jīvati* || 19 Pr *tač ca* || 21 ΨP °lāvasthānānāmāni || 22 M *sarveṣ* *eva na*, corr. to *sarveṣu vana* || M om. *draṅgapratyān*, continuing with °lāgrāhārajanasthāneṣv; Pr. °pratyāntādrāhāra°, ΨP °pratyāntāgrāhāra°; in Ψ gloss on *agrahāra*: āka, with some akṣara lost at the edge of the right margin || A *jānasthāne*, om. *sv* || 23 Pr *śimhāḥ* *sthānīyo*. This is probably right; cp. *Tantrākhyāyika* 6, 13. But L<sup>1</sup> with the other MSS. || *tatra carāḥ* all our MSS. incl. L<sup>1</sup>. Cp. Introduction, p. 30 || 24 N *madhyavarggah* || Pr *vanāṇtahsthānavāsinah* || PL<sup>1</sup> °nāśināḥ for °vāsināḥ. This reading is due to the form of *vā* in Ψ, whose first spelling seems to have been *vā*, corr. by copyist to *vā*. But the correction is not clear, and may easily be taken for *na* (see our Table I, no. 3, line 2 a) || 25 A *pīṇgalah* || ΨPL<sup>1</sup>Pr M *sāmānyaḥ* || A *sāmātyasasuddhajanaḥ* || N *suhrjjana*, ΨPrM<sup>p</sup> *sasuhrjjana*, PL<sup>1</sup> *sasuhrjjanam*, ΨPPr continuing *cchatra*° || A *akṛtīma*° || A °sarasai° for °rasai° || A °ddhātan || 26 A *anabhijñām* *ivārajanasevitānām* || 28 ΨPL<sup>1</sup>Pr *akāratvapu*°, A *ekāṇtaratvapuraśāmṛtham*, corr. to *ekāṇtaratva*° || A *anikṣiptā*; L<sup>1</sup> with our other MSS.; Śār. 6, 17 *anutkṣiptā*° || A om. *abhītam* || M °kārmmapātham, N °karmopāya || 29 Pr °norusā° for °pauruṣā° || 30 °vyakta also L<sup>1</sup>; cp. Introd., p. 30 || ΨPL<sup>1</sup>Pr M °puruṣākāra°, N °puruṣāḥ | *kāra*°, A °puraṣakāra°; L<sup>2</sup> with us || Pr *apibhūtam* for *aparibhūtam* || M °sati° for °prati° || 31 Pr °prapāta° for °pratāpa° || M °saṃdhāraṇam || 32 M *apraharanam* for *apraharanā*° || 33 A °grāhā | *sārākramda*m || A *aghāṭitā* | *sikṣi*° || N °tāṣu° for °tāstra° ||

## Page 5.

1 ΨPPrM °vidyāti for °vighāti || M °vāsa° for °nivāsa° || After °śauhityam another hand than that of the copyist inserts in mg. of L<sup>1</sup>: *vahusādrīṣyai*-*kāmītavihārīṇām* *apāstakāmarāgānuśayarasānām* *vītarāgāṇām* *yathāvadupabhogyam* *apāṃgadhīrāvalokitavyavahārāṇām* *anupakāriṇām*; K (according to Benfey's copy) L<sup>2</sup> in the text: *ba* [L<sup>2</sup> *va* for *ba*] *husādrīṣyai* [L<sup>2</sup> °śye°] *kāmīta* [K adds *ṇ*] *vīhā* [L<sup>2</sup> *sā* for *hā*] *riṇām* *apāsta* [K *stha* for *sta*] *kāmarāgānaśaya* [L<sup>2</sup> °gālaśaya° for °gānaśaya°] *rasānām* *vī*° *ya*° [with L<sup>1</sup>; only L<sup>2</sup> °yoggam for °bhogyam] *a*° *a*° [with L<sup>1</sup>]; cp. Śār. 7, 2 || 3 N A *arājya*° || 5 M *vā* for *ca* || 6 P °cittasya || 7 A *madā*°; P om. *mada* || 8 Pr *asapatnepsi*°, A *svasāṃpannesmikṣāhāras* || 10 Ψ *māṇtrayatum*, Pr *māṇtrayatum*, P *māṇtrayarturm*, L<sup>1</sup> *māṇtrayartūrm* (misreadings of one vertical stroke over *tu*, and of two strokes forming an angle over *mā* in Ψ, these strokes indicating the end of the first word and the beginning of the second one. Cp. vol. xi, Table II, no. 14, 1 a b), A *māṇtri-tum* || 15 A *damanakas* *tv* *āha* || ΨP (not Pr) °bruvīt || 17 All our MSS. incl. L<sup>1</sup>L<sup>2</sup> °saṃḍa°; cp. above, p. 33, n. 2 || ΨPPrM *devāyatanām* ||

**19** A ins. *sūtradhārā* before *sīhapa*° || **20** N *devatāyanam*, ΨPL<sup>1</sup>PrM °*devāyatanam*; L<sup>2</sup> *arḍhakṛtadevāyatane*; A *ardhakṛte* *devatāyanam* || **21** Pr *rddha-pāti*, PL<sup>1</sup> *rddhayāsphātī*, M *rddhaprasphoṭī*, corrected from the reading of PL<sup>1</sup>. The reading of PL<sup>1</sup> is to be explained from that of Ψ, whose cop. writes *rddhapā*, then, deleting *pā* by two little vertical strokes (which the later copyists no doubt mistook for the vertical strokes destined to separate words), continues *sphātī*°. See vol. xi, Table II, no. 13, 4 a || **22** PL<sup>1</sup> *niravādirakīlako* for *nikhāta*° || M °*khādirā*° corrected to °*khadīra*° || N °*vatiṣṭati*, corr. to °*te* by the copyist || **23** Pr *kūliko* || **26** Pr *arḍhāpā*°, ΨL<sup>1</sup> *arḍhāpāsphā*°, P *arḍhayā sphā*°, M *arḍhāpāsphoṭī*°, corr. from the reading of P || N A °*vṛṣṇasya* || A *sthānāc cālitakīlakē* || **27** ΨPPrM *bhavadbhir*; but cp. Sār. 7, 21 || ΨPPrM *veditavyam* for *viditam* || Pr *pari-hartavyam* || A om. *iti* after *pari*° || After *iti* ΨPPrM add *kathā* || 1 ||, P adds flourish ||

## Page 6.

**2** N °*mātrāvarttanam* || A °*mātrārtha* || **3** ΨPPrM *viśeṣārthatayā* || P *vedam* for *cēdam* || A *saṭāha ca* *idam* *ucyate* || **4** M *upa*° for *apa*° || **9** M *vayam*si, corr. by the copyist (?) to *vāyasā kim* || **10** Pr *nānane*, corr. from *nādmane* || **13** Pr *bhūmktam* || **14** A ΨP(not Pr) M °*vaśāvā*°; N °*vaśād* *āśeṣamalinam* || **17** A *svāsa* *cachragatōpi* || Pr *sanurūpam* || **19** P *vadaradarśanam* || **21** P *lumkte* || **22** Pr *sutarā* for *supūrā* || **23** N *sva-samtoṣṭah* *ko* *puruṣa* || **29** A *lāmgalābhilāṣī* || **30** Pr °*upakaranya* || **31** N A ΨPL<sup>1</sup>PrM unmetrically: *na*° *katham* *upamīyate* *ga*°. BhL<sup>2</sup> with us || **32** P °*bruvīt* || **33** N A ΨPL<sup>1</sup> *kim* *iyatāpi* for *kiyatāpi*; but *m i* is written in Ψ by cop. on another akṣara covered with gamboge; Bh *kiyatā api*; PrL<sup>2</sup> with us ||

## Page 7.

**1** M *pārthivā*, corr. by 2nd hand to *pārthivān* || **4** A *bhavatyu* [new line] *dā bhimataḥ*, corr. by 2nd hand to *bhavati sadābhimataḥ* || **5** A *cā* for *vā* || **6** A *svaspeṣī*°, °*spe*° being written on some deleted akṣara by 2nd hand || **7** A *smā*, corr. to *sma* || Pr *śailāgrem*, M *śailāgre* || **9** M *ṛttukamanāḥ*. Ψ jumps from the first *so* °*bravīt* to the second *so* °*bravīt* (l. 10), om. one of them and all between them. But the missing text supplied by cop. in marg. || **10** M *samtiṣṭati* || N *jānāsi* || **15** Pr *pareṇgitājñāna*° || **16** N ΨPL<sup>1</sup>PrM Bh *amgitair*, but in Bh corr. by cop. to our reading. AL<sup>2</sup> with us || ΨPL<sup>1</sup>PrM *bhāṣitena* || **17** A °*caktravikāraś ca*, corr. by 2nd hand to °*cakra*°, for °*vaktra*° || A *jñāyate* for *grhyate* || **18** Here bh sets in with *īmaprajñāprabhāvena* || **19** Pr °*dharma*, om. *sya* || Over *kathaya* gloss in bh: *tvaṇ* || **20** A *mayañvam* || bh N °*nagaram pra*° || M *kathataḥ* || Over *kathayataḥ* gloss

in bh: *sataḥ* || **23** A ΨPL<sup>1</sup>M *savidyānāṁ* || **24** In bh gloss on *avaman-yeta*: *avagayati* [read *avagāyati*] || **25** A *asty evāparam* || ΨPL<sup>1</sup>PrM *asmi* for *api*; but in Ψ this reading has been corrected by cop. from *api* || **26** ΨP *āprāptakālam*, Ψ with gloss on ā: *atiśayena* || M *bravan* || **27** M om. *na* || bhN *viprayatvam* || **28** ΨPPrL<sup>1</sup>Mp have this and the following line after stanza 25. The copyist of bh first wrote *api ca*, which he replaced by *tathā ca*. It therefore would seem, that the archetype of these MSS. had *tathā ca* and stanza 24 in the margin || APr *abhuktam*, *bhu* being corr. by 2nd hand in A from an akṣara which contained a *ya* || Over *rahasi* gloss in bh: *ekāmte* || **30** A om. *api ca* || **31** Over *nāgarikāḥ* bh gloss: *caturāḥ* || **33** In bh gloss on *bhāryam*: *sthātaryam* ||

## Page 8.

**1** In bh gloss on *durvinitāḥ*: *dusṭacaritrāḥ* || **3** A om. *kim ca* || **7** Over *prāyena* gloss in bh: *hiyukto 'yam arthaḥ* || **9** M °*vasūni* || **11** In bh gloss on *cinvamti*: *bhūmijamti* || **14** M *rājñā* || bhN *grāhavākyā* || **15** bhΨPL<sup>1</sup>L<sup>2</sup>M *tadvāreṇāīva*; Bh *na* *dvāreṇāīva* (a wrong emendation); Pr *tadvāreṇēva*; A with us || N *vidrāmīta* [sic!] *rabhūdvāreṇāīva* || **16** Over *yo* gloss in bh: *rājā* || **17** In bh gloss on *īṣarād*: *kṣetrāt* || **20** In bh gloss on *dveṣṭī*: *dveṣam* *karoti* || **24** M *grāṇā* for *'grago* || In bh gloss on *pure*: *nagare* || **25** A *prabhur dvārāśrito* || **26** N ins. our stanzas 39 and 40 before our stanza 37 || Pr *jīvati* || ΨPL<sup>1</sup> *prabravan* || **28** In A this pāda has been supplied by 2nd hand || **32** Pr *amtaḥpuravaraiḥ*, N *amtaḥpurasvaraiḥ* || In bh gloss on *antaḥpuracaraiḥ*: *rājñibhiḥ* ||

## Page 9.

**2** Pr *na kṛcchrépy apy* || **3** bhN A ΨPL<sup>1</sup>PrM *dviṣan*°; Bh *dviṣadveṣaparo*, corr. from *dviṣedve*°; Hamb. MSS. *dviṣidveṣaparo* || bhN A ΨPrM °*dveṣapare*. In Ψ there is a hook over *re*, which probably is a deleted *i*-stroke; PL<sup>1</sup> with us || ΨPL<sup>1</sup>Pr *nityam* *śiṣṭānām*, hence M *nityam* *śiṣṭānām* || Ψ *vallabha* add. in left margin by cop., but the greater part of *va* has disappeared with part of the margin || **5** M om. the two akṣaras *na* *ku* || **8** M om. *sva*° || **9** M °*lopa-mām* || **10** A *dārā* || bhN Ψ *yathākārāḥ*, but in Ψ corr. by cop. to our reading; APL<sup>1</sup>M with us || **15** Pr om. *api ca* || bh gloss on *vipattim*: *kaṣṭam* (or *kaṣṭa*) || **20** M *praguṇas* for *sa guṇas* || **21** Pr *na brūyād*, *na brū* corr. from some other reading || **22** M *va* for *eva* || Pr *satā* || **23** M om. *uktam* *ca* || **24** P *bhāginaḥ* || M om. *bhogināḥ* || M *nrūyāḥ* for *krūrāḥ* || **25** Nā *sureñdrā*, Pr *saraudrā* || A *māṇtrasidhyāś ca* || **26** bhN A ΨPL<sup>1</sup>Pr *nicānicajalāśrayāḥ* (NPr om. *ḥ*, in Ψ *ḥ* inserted subsequently by cop. before

*sra°*); in A corr. to *°jalāśayāḥ* by smearing the *r* with gamboge; M *nīcānīcājalāḥ* *śrayāḥ*, Bh *nīcānīcājanāśrayāḥ* || **28** M *śastrapāṇināṁ* || **31** A om. *yo* ||

## Page 10.

**1** Over *saruṣi* gloss in bh *pusi* (read *pumsi*) || Pr *natiḥ°*, bhN *nuti°* for *nati°* || bhN *r̥dviṣadveṣāḥ*, PrBh *tadviṣidveṣāḥ*, Ψ *tadviṣadveṣāḥ*, PL<sup>1</sup> *tadviṣatdveṣāḥ*, A with us || **2** bhNAΨPL<sup>1</sup>PrMBh *dānam* for *dāna* || **3** N om. *vā* *jīnānādhikam* || **4** M *cāpi* || **7** Pr *tasya* for *tatra* || **10** M *ta* for *na* || Over *bhrā* of *bhrājate* gloss. of bh *dr* || ΨPL<sup>1</sup>Pr *jjotsnā*, M *protsnā* || **12** M *samśu* for *santu* || M *yathābhīpretamanuṣyaśṭīyatāṁ* || In bh gloss on *anusṭhīyatāṁ*: *krīyatāṁ* || **13** Pr *rājñā* || **14** M *bhogyaupa°* || **15** M *pīm-galābhīmuḥkham* || **16** A *athāgacchatāṁ* || M om. *apa° ve°* || A *vaitralatā* || **18** M *niddiṣṭe* || **19** Between *nakha°* and *°kuliśā°* an akṣara has been deleted with black gamboge in A || bh *sana°*, corr. from *sane°*, N *sane°* for *māna°* || bh *ayi*, with gloss by glossator: *komalāmāṇtrane*; in N it is not clear whether we should read *api* or *ayi* || **21** In bh gloss over *devapādā-nāṁ*: *bhavatāṁ* || **23** M *nekkoṣaṇakena* || **27** M *ap* for *apy* || **30** In bh gloss on *prabhavāmīti*: *ahāṁ sama(rtha iti)uktvā*; the bracketed akṣaras worn off || Over *badhyate* gloss in bh *kena* || **32** M *dhanyodyo*, N *dhanārṣye* ||

## Page 11.

**1** In bh gloss on *asamaiḥ samīyamānāḥ*: *kakraiḥ* (read *vakraiḥ*?) *militah* || **2** AΨPL<sup>1</sup>PrM *cānu°*, Bh *cāna°*, bhN *vānu°* || A *eva patiṁ* || Pr om. *tim* *tyaja* || **3** In bh gloss on *°samgrahaṇo°*: *jaḍavum* || **4** M *yavi maṇi* *prati**badhyate* || In bh gloss on *trapuṇi*: *tāmre* || **5** In bh gloss on *viranti*: *radati* || A *vibhāsate* || **6** M *joyitum* || In bh gloss on *vacanīyatā*: *niṁḍā* || bh ins. *jaḍāḥ* after *ayam*, but deletes it again; N *ayam bhaktōyam ayam jaḍāḥ* || **8** A *āpīyate*; but over *jya* there are two spots of black gamboge. Perhaps the original reading of A was *āpūryate*, i. e. *āpūryyate* || **9** A *yadi* for *yad* *api* || In bh gloss on *svāmy*: *bhavān* || In bh gloss on *dr̥syase*: *tvam* || **11** ΨPL<sup>1</sup>PrM *°matir* for *°gatir* || **13** Pr *tatōḍyama°* || **14** bhNAΨPL<sup>1</sup>PrM *lohitākhyasya*; Bh with us || **15** ΨPL<sup>1</sup>Pr *cātra*, M *cāraṇtra* for *tatra* || A *°vikrayaḥ*, corr. from *°vikriyāḥ* || **17** Pr *°naṁ* for *°naḥ* || **19** Gloss. of bh supplies *vīṇā* in marg. || **21** N *mṛgāḥ* || **22** In bh a gloss on *kauśeyam*, which I am not able to make out with certainty (*paṭṭajūlam*?) || Pr *upalān* || bh *golosamāḥ*, corr. by gloss. to *°mavaḥ*, and this to *°mataḥ* || **23** Pr *śaśāṅka*; all our other MSS., incl. AL<sup>1</sup>Bh and the MSS. Hh of the *textus simplicior*, read *śaśāṅkam u°*; in bh this is corrected by a later hand to our reading. The MS. I of the *textus simplicior* has our reading, which must be a correction, as h agrees with H || **24** A *gopittago* [this *go* being corrected

from to] rocanā [t added by 2nd hand!] || 25 M prākāśya || Pr te for kiṃ || 26 N mūśikā || A nihamtavyāpākārini || 31 In bh gloss on tān: paṇḍitān || M sā ru°, corrected with other ink to samru°; A samruṇaddhi, corr. from sammaṇaddhi (?) || A °lekhā° for °sobhā° ||

## Page 12.

1 M piṇgala || 3 A transp.: svā° pra° || 4 bh pracchādān, N prachādān, ΨPL<sup>1</sup> pracchādāyāṇu || A transp.: na kiṃcit || Pr yady anākhyeyam tad ādiśatu || 6 Over dāreṣu gloss in bh: ślokah || A puruṣeṣu || 8 After bhavanti, A ins.: pāṭhāmptaram, without giving another reading || 9 Pr sarve, corr. from sarven || M om. na || 12 M ṛtye for bhrtye || 13 A dukkham || Over sukñi gloss in bh: pumān || 15 M piṇgala || 16 Pr apūrvasatvam || 17 M a for asya || M savvena || 19 Pr tatrā for tathā || 20 M vāgnir || PrM bhidyata || 21 Pr tam for tan || M svāmitāḥ || PL<sup>1</sup> kulakramāgatavanam || bh iva, corrected by a later hand into eva || 24 Ψ P(not L<sup>1</sup>) °prākārāḥ, M °prakarāḥ || M śabdamāṣṭāṇy || M bhayaṇkāraṇāḥ || 25 Pr meya° || 29 Over dārśitabhaye gloss in bh: sati || 30 M evohūtaḥ || 31 bhNPM (not L<sup>1</sup>) na for ca after rāṇe || bhN bhrutvam || 32 bhN tam bhuvanatilakabhūtam || M transp.: jananī janayati, with an unfinished su between these two words ||

## Page 13.

1 M śanti° for śakti° || 2 Pr mānakāyasya || bh matiḥ for gatiḥ || 3 M eva for evam || Over svāminā gloss in bh: tvayā || M dhaiyaviṣṭambhāḥ || 4 Over medasā gloss in bh: māṃsena || 5 Fourth pāda in M: yāvac ca karmma dāvarunvā || 6 M 'vruvīt || bhN ins. atha before katham || 11 M om. āha ca || 12 Pr viniṣṭo || M °rākābhām || 14 M parasīta, with pra added by 2nd hand between ra and sī over the line || 15 Gloss in bh on atha: athavā || M sr̥yate || 16 M karotīti || Pr tasyā 'sāratām; bhN ΨPL<sup>1</sup> M tasyāḥ sāratām. Gloss. in bh adds avagraha over the line before sāratām, without deleting the visarga. A tasyāsāratām; Bh tasyāḥ 'sāratām. Śār. 15, 4: tasyāsāratām; but in Śār. this word is followed not by jñātvā, but by jñātum || 17 Pr kotukād || 18 N vaṣād for harṣād || 19 M bhojanam āpita van nūnam || 21 N parusacarmāvaśeṣam gunṭhitam || 22 M iva for api; Pr kathami na ||

## Page 14.

1 M śrūtvāīva || Pr medasā || bh nīdhīḥ, corr. to our reading, apparently by copyist || 2 bhN vijñātum || 5 After kāryāḥ, ΨPL<sup>1</sup> PrM ins. || flourish || kathā 2 || A later hand ins. kathā 2 in bh || 6 In bh gloss on parigrāho: strī (!) || N dhairyāvadhairyāṣṭambhām || 7 bh dosāḥ, M vosā ||

8 P (not L<sup>1</sup>) om. *sāstram* || M om. *vāñī* || 9 N *ayogya* *yogyaś ca* || 10 bhN *evaīva* for *atraīva* || ΨPL<sup>1</sup> *etsvarūpam*, in ΨL<sup>1</sup> *ta* suppl. by cop. over the line after *e*, this *ta* being very small and rather illegible in Ψ || 12 M *nṛtyam* for *kṛtyākṛtyam* || 13 M *sunṛtyasya* || 14 In Ψ gloss on *dhavyavāhe* by cop.: *'gnau* || ΨPL<sup>1</sup> PrM *ca* for *'pi* || Pr *dusvare* || 15 M *nṛtyāḥ* || bh *eṣa*, corr. by gloss. to *eva* || 16 bhNA ΨPL<sup>1</sup> PrM *sacivair*; Bh altered: *manyate na samāṇ dhāryo* || 17 ΨPL<sup>1</sup> *yadd* for *yady* || bhN om. *tad* before *gaccha* || M *bhadra* (corr. to *bhava*) *paddova tada gaccha* || 18 Pr *madanako* || M *°sāra* for *°sārī* || 22 M om. *tavimānitāḥ* || 23 M om. *bhavanti* || 24 M *yathāvad* for *yāvad* || 25 In bh gloss on *vyāpādayitum*: *hamtum* ||

## Page 15.

2 M *smāpadam*, corr. to *smāpadam* || 5 ΨPL<sup>1</sup> PrM *viciṁtayan* || M *āyātām* || 6 N *yathā sarvam* for *yathāpūrvam* || 7 bhN *satyam* for *sattvam* || 8 M *agri* for *api* || M *kivyāmi*° for *kim svāmi*° || N *virūpyate* || 9 M *nānūjām* || 10 M *vināśanāḥ* for *vināśāḥ* || 11 N om. *tathā ca* and stanza 92 || 13 Pr *sarvadevamayaś cāsyā* || 14 NPr *devo* || 17 Pr *mūrddhani* for *mṛdūni* || 18 bhN ΨL<sup>1</sup> PrM *samutsrītān*, P *samūstrītān*, A *śamṛtsrītān*; Bh with us; see above, p. 33 || 19 M *prahatsv* for *mahatsv* || After stanza 94, N ins. this one: *gāmḍasthaleṣu madavārinibaddharāgamattabhrāramadbhramarapādātalāhatōpi* || *kopam na gachati nitāṁtabalōpi nāgatūlye* (!) *bale na ca lavān pari kopam eti* || 21 M *ānayāmi* || M *prṣṭā*° for *hṛṣṭā*° || 22 M *manasa stutim* || N *upagataḥ* || 23 M *pady* for *ehy* || In bh gloss on *duṣṭavrṣabha*: *he* || 24 M *nibhīko* || bh *na sīdasi* for *nadasīti* || 25 ΨPL<sup>1</sup> Pr *tac ca śrutvā savi*° || 26 P Bh *'bruvīt*, corrected by the copyist of P to *'bravīt* || M *svāmarṣam* || 27 M *jñānasyati* || M *maṇḍalam vatāsyāse* || 28 N *piṅgalakānidhāto* || M *tanvā* for *tac chrutvā* || 29 M ins. *anak* between *viśādam* and *agamat* || M *bhadra vān* for *bhadra bhavān*, corr. to *bhavān* by smearing *dra* with gamboge || M *sādhusamāvyaro* || 30 M *yad* for *tad* || 31 M *sakāśād dāyitavyāḥ* || M *bho syatyam asikhitām* || M *nīti* *śe* || 32 N *grataḥ* for *yataḥ*; the copyist of bh first began writing *ga*, but corrected it to *ya* before this akṣara was finished ||

## Page 16.

1 M *bhūmaḥ* || 2 M *cintātāḥ* or *cittātāḥ* || PrM om. *kvacit*; in Pr a later hand adds *jātu* in margin to be inserted before *kenacit* || 3 bhN *tatas* for *tat* || M *ta* for *tatra* || 5 M *bhavān* for *bhagavato* || M *ida smāha* || 6 bh *śisyā*°, N *śispā*° for *śaspā*°; Pr *śappāgrāhi bha*° || ΨPL<sup>1</sup> Pr ins. *tat*, M *te* between *'smi* and *kim*, M om. the punctuation || M *ma* for *mama* || 7 In bh gloss over *sabbhayām*: *yathā*, then an akṣara which I cannot make out || M *devatāprasādām* || 8 Pr *śispabhojanā* || M *namḍamto* || In bh gloss on

bhramanti: satrāḥ ॥ 9 M camdrikāvāhanasya ॥ 11 M racādamanapāṇā°  
 for khā° ॥ In bh gloss on khādāna°: bhojana, and jo by the same gloss. over  
 khā ॥ 12 ΨPL<sup>1</sup>PrM °dakṣanā ॥ 13 In bh gloss on sumate: he ॥ 14  
 ΨPL<sup>1</sup>PrM °dakṣanā ॥ M śyapathapurassaram ॥ 15 M voredam for cēdam ॥  
 16 bhN aṇṭaḥsarair ॥ 18 N tathā ca ॥ M sānnipāteke ॥ 20 prasā-  
 dasamukho is a misprint for prasādasāṇmukho; Pr prasāṇmukho ॥ Pr na, M nā,  
 corr. to nā for naḥ ॥ 21 N om. yataḥ ॥ 22 ΨPL<sup>1</sup>Pr śāśire ॥ 25  
 M so for 'sau ॥ 27 Pr rājadhuram ॥ 29 M vibhāvāḥ ॥ Pr armeṇa ॥ In  
 bh gloss on vibhavāḥ: villa ॥ 30 P nṛpajāt ॥ 31 N yathaucita ॥ 32  
 M padāuśam ॥ 33 Pr saṃjīva āha ॥

## Page 17.

2 N transp. tatra after nāma ॥ 3 M sakalapunarāyakāḥ ॥ 4 M catur-  
 rāṭā for ca kurvatā ॥ 7 Pr divyatām ॥ 8 ΨPL<sup>1</sup>PrM pārthivena ॥ 9 Pr  
 mahate ॥ 12 N tatpuravāsino ॥ 14 In bh gloss on sāntaḥpuro: sabhāryaḥ ॥  
 Ψ ānīyābhāyarcitāḥ, but corr. with a very small zigzag line to our reading.  
 Hence PL<sup>1</sup>, misunderstanding Ψ's correction: ānīyābhāyarcitāḥ ॥ 15 M  
 grhya° ॥ Pr gaurabha° ॥ 17 In bh gloss on ardha°: galotho, and on  
 niḥsāritāḥ: kāḍhyo ॥ Pr om. so 'pi ॥ N akaluṣitāṇṭaḥkaraṇo ॥ 19 bhN  
 acīmṭayat, om. ca; but the copyist of bh adds ca, correcting t to c before he  
 has finished the akṣara ॥ 22 N upakarttum ॥ M nilajāḥ ॥ 23 M  
 carāṇokāḥ for caṇākāḥ ॥ M bhūmktum ॥

## Page 18.

1 Pr kāthācit ॥ 2 M dhuṣṭatvam ॥ 4 In bh an akṣara has been  
 deleted by the copyist after bho and replaced by 2; bhN bho once ॥ 5 Pr  
 tilena for dantilena ॥ bh jāgareṇa, N jūgareṇa ॥ 6 bhN mārjanakarma-  
 stasyāpi, ΨPPrM p mārjanakarma kurvato 'pi, L<sup>1</sup> marjjanakarmma kurbato 'pi for  
 °ratasyāpi. Our text gives the reading of ABh and Hamb. MSS., to which  
 bh's reading evidently goes back ॥ 8 bh apratiḥatāmatiś, but ma corr. by  
 cop. to our reading ॥ 11 bhNAΨPL<sup>1</sup>PrMpBh yad eva for yad divā ॥  
 12 bh vā, corr. by cop. to ca ॥ 14 M yadi vāpāyam ॥ Second pāda  
 in Pr: nṛnām hṛdayasanysthitam ॥ 15 M sagūḍham ॥ 16 bhN om.  
 viṣaye ॥ 17 Pr jalpati ॥ 19 After tathā ca, N inserts this stanza:  
 dūrodāracaritracitravibhavam dhyāyāṇti cānyam dhiyā । kenēcham mārthatotha-  
 vadiva premāsti vāmabhruvām । ॥ 21 bhN Pr vāmalocanā ॥ 22 M om.  
 kṣaṇo nāsti ॥ Pr prārthayatā ॥ 23 M upajñāyate ॥

## Page 19.

4 M prasādapaḍmuro ॥ 6 Pr deva for eva ॥ 13 bhBhK dyūṭakāre  
 ca for dyūṭakāreṣu. The MSS. I h of the textus simplicior with us; H dyū-

takāreṣu || Pr om. *satyam* || **15** In bh gloss on *madyape*: *nare*, and on *tattvacintā*: *jñānam* || **17** Pr om. *vā* after *anyasya* || **19** M *i* for *iti* || **20** In bh gloss on *viśkambhitam*: *āgatam* (!) || **21** ΨL<sup>1</sup> (not P) *gorambhako* || **22** M *rājaprabhādadurllalito* || bh *damtalikāḥ* || PL<sup>1</sup> (not Ψ) *svayam nigrahakaritā ca* ||

## Page 20.

**1** ΨPL<sup>1</sup>PrM *iti tataḥ śrutvā* || **2** Ψ(not L<sup>1</sup>) *gorambhakasya*, N *gorakasya* || **5** Pr *sa hi sarvatra pūjyate* || **7** Pr *garābhūtim* || In bh gloss on *parābhūtim*: *parābhavam* || **8** M *vilasya* for *vilapya* || Pr *vilakṣyamanāḥ*, PL<sup>1</sup> *vilakṣamānaḥ*, both omitting *solvegaḥ* || Pr *gauram* for *gorabham* || **11** M *vr̥ṣṭo* for *dr̥ṣṭo* || **12** bhN om. *gatvōvāca*, om. *tam* || **19** M *sa mārjana*° || **20** M *vibhiṭibhakṣanam* || **21** bh *atra stutam* for *aprastutam* || **22** bh *yadasi*, corr. by cop. (?) to *vadasi*; N *nadasi* || bhN *kṛtvā* for *matvā* || In bh gloss on *vyāpādayāmi*: *hanmi* || **24** M *dyūtākṛtayā* ||

## Page 21.

**1** M *vesi* for *vedmi* || **2** M *ma* for *mama*, p om. *mama* || **3** ΨPL<sup>1</sup>Prp *rājñā ciptitam*, M *rājñār vititam* for *rājā* || M *kā* for *karma kurvata cirbhiṭikā* || **4** bhN *yathāyam* *mamāyam* || **6** bh *'saṁmānena*, N *'saṁmānena*, Pr only *'saṁmān*, with virāma under the two *u* || **7** M *ta* for *na* || M *rājanṛtyāni* || **9** Pr *nijābharaṇāni* || **10** M *svādhirāre nayojayām āsa* || **11** M *ne yuṣyati* || After *iti*, ΨPL<sup>1</sup>PrMp ins. *tr̥tyā kathēti* || **14** Pr *deva* || **15** M *lāṅkṛtadakṣiṇā*° || bhNPr *dakṣaṇā*° || **16** ΨPL<sup>1</sup>PrMpBh *ayi* for *api*; in Ψ *pi* after *ayi* deleted with *gamboge* || **17** ΨPL<sup>1</sup>M (not Prp) *nivasatī*, in Ψ rather invisibly corr. to our reading || **18** In bh and Ψ over *vayasya* gloss: *he* || M *meduja*° for *madbhūja*° || **19** Pr *°vihāriṇo ajasram* || In bh gloss on *ajasram*: *nirāmtaram* || **20** bh *°rautva*° for *°raudra*°, corr. by a later hand to our reading || **21** Over *ājñāpayati* gloss in bh: *bhavān* || **23** Pr *svairam pravāram* || **25** N *°prāgalbhena* || Over *stokair* in bh gloss: *svalpaiḥ* || **26** Pr *vijoyya* || **27** bhN *kerala* || bhN *māṇtrayet*!, which a later hand in bh corrects to *māṇtrayetām* || **28** M *śesasarvopi* || bhN *mrgajano*, M *mrgaparijānā* || ΨPL<sup>1</sup>Mp *dūrikrtaś* ||

## Page 22.

**1** In Ψ, *°bādhītā* has been corr. by a later hand to *°bādhītan*; PL<sup>1</sup>p *ksudhāvyādhītā* || **2** PrM om. *yataḥ* || **3** M *atha connatam* || **5** N *yataḥ* for *tathā ca* || bhN *saṁgrāmasaṁyuktāḥ* || **7** ΨPL<sup>1</sup>PrMp *anyac ca* || N *kurvānti*, in spite of *yo* || **8** Pr *artsitā* || **9** Pr *māsādibhir* || **10** N *bhūpā* || In bh gloss on *cikitsakāḥ*: *vaidyā*, with a small visarga added over the line || **11** bh *śūdrānām*, N *śūdrānām* for *mūḍhānām* || Pr *pāṇḍitāḥ* ||

**12** bh *pramāthiditām*, *thi* del. by cop. || M *gahamedhinām* || **13** bhNAΨ PL<sup>1</sup>PrM<sup>1</sup> *gaṇikā*; Bh with us || ΨPL<sup>1</sup> *śalpinaḥ*, M *śalpita* || **14** M *prī-kṣanite* || **17** N *aprasādhanatām* || **18** Pr *savo parijanah* || **22** In bh gloss on *ambikāsutah*: *dhṛtarāṣṭra* || **24** M ins. *u* between *ca* and *gacchataḥ* || M *unmārggarācyatā* || M *mahāmrātrāḥ*; bhNA *mahāmātyāḥ*, Bh *mahāmātya*, MS. H of Simpl. *mahāmātyā*; MSS. of Simpl. Ih and the Ψ-class with us || In bh gloss on *samīpagāḥ* (instead of on *mahā*<sup>o</sup>): *ādhorayāḥ* || After our stanza 121, N ins.: *attum vāṇchati śāmbhavoh ganapater ākhu kṣudhārttaḥ phanik tam cai kraucaripoh* *śa eva girisutāśinīhōpi nāgānanām* | *icchan* [misread for *itthām*] *yatra parigrahasya ghaṭanām* *śaṇbhor* *api syāt grhe tatrānyasya kathām na bhāvi* *jjagato yasmāt svarūpo hi tat* || **25** bh *śasyabhojī* || In bh gloss on *kāṣṭitāḥ*: *dhṛtāḥ* || **26** Pr *svāmin* ||

## Page 23.

**2** N *pradeśe* for *deśe* || In bh gloss on *parivrājako*: *saṃnyāśī* || **3** In bh gloss on *sūkṣma*: *oṇīm* || **4** Pr *mahātā* || **5** In bh gloss on *na* ... *viśvasati*: *na* *viśvāsam* *karoti* || In bh a mark over *kakṣāntarāt*, but in the margin only *aulī* 1, without a gloss || **6** M *atha*, om. *vā* || M *vedam* || **9** M *rivittāpā*<sup>o</sup> for *paravittāpā* || ΨPrM *'tra mātrām*, PL<sup>1</sup> *'tra mātrām* for *'rthamātrām* || **10** Pr *vyacimtayatvāt* | *kathām* || **16** Ψ *nāviśvah*, *sta* being added over the line by cop. over *śva*; hence PL<sup>1</sup> *nāviśvahsta*, M *nāviśvasa* |, Pr p *nāviśvastah*, this reading being corrected in p by another hand to our reading || **17** N *karītum* for *oṁ* || **18** Pr *bravāṇah* || **22** Pr om. *devaśarmā* ||

## Page 24.

**2** Pr om. this line || **3** *prathame* also A and Hamb. MSS. and h. Cp. 1.1; Bh *ādye* for *prathame* || Pr *matīm* || **4** ΨPPrM Bh *kṣīyamāṇāsu*, *ṇā* being corr. in Ψ by cop. from *ṇe*; L<sup>1</sup> *kṣīyamāṇāmesu* || **6** Ψ *saṃjāīte*, corr. by cop. to our spelling || **7** Pr *kāyai* || N *vetti* for *citte* || **10** Pr *dī*(new line)-*dīkṣita maṇṭreṇa* || **11** M *muṣpam* || **12** Over *līṅgasya* gloss in bh: *hara* || **15** M *de*, om. *vaśāmā* *prāha* || **17** N om. *yataḥ* || **18** M *saṃgāraṇt* for *saṅgāt* || **19** M *kubhanayāt* || M *khagaulopāsanāt* || **21** bh and MS. h of Simpl. *strī*, corr. in both these MSS. by gloss. to *hrīr*, which is also the reading of Ap. MSS. HI of Simpl. *strī* || M *prasādād* for *pra-mādād* || **24** bhN *te nāma* for *tena me* ||

## Page 25.

**2** bhNΨ om. all between *anayat* and *tathāpi*, l. 3. But in Ψ the missing words are supplied in margin by cop. (*sōpi hastapād* ... *marddanena patri* ... *nayanādikay* ... *paricaryayā tam* ... *paritosam anay* ...), the dots indicating akṣaras which are lost in the MS. with part of the margin). All the other

MSS. of the  $\Psi$ -class including L<sup>1</sup> are complete || M *pavitrakānayanādikayā* || 9 Pr  $^{\circ}$ *śyāspa*° for  $^{\circ}$ *śisya*° || M *kaścidagrāmātrāgnārtham* || 10 M  $^{\circ}$ *trāsehaṇā*° for  $^{\circ}$ *trārohaṇā*° || 12 M om. *athaīvam* *tasya gacchato* || 13 M *a* [new line]-*tārya* || 14  $\Psi$ PL<sup>1</sup>PrM *devārca*° || 15 *yāgeśvaraś ca* with us  $\Psi$ PL<sup>1</sup> and h; Bh and Hamb. MSS. *jāgeśvaraś ca*; bhNA *yāgeśvarasya*, corrected by the copyist of bh himself to our reading; PrMp *jogeśvaraś ca* || 16 M *sāthāṇvadhānena* || 18 M om.  $^{\circ}$ *guṇa*° || 19 L<sup>1</sup> *tāvat bahudayūthā*; P *tāvat vahudayūthā* || bh *hūdayugala*°, N *hūdayugala*°, Pr *hūdayugalam*,  $\Psi$ PL<sup>1</sup>MP *hūdayugalam*; A Bh with us || 20 M *nūpi* for *bhūyo* 'pi' || M *samupatya* || 21 bh *praharator*, *r* being added, as it seems, by a later hand. N with the other MSS. || M  $^{\circ}$ *pratibahacintaḥ* || 22  $\Psi$  *gomāyus taylor*, *s* being corr. by somebody, who took *ta* for *ū*, to *bh* (reading *gomāyu bhūyor*); PL<sup>1</sup> *gomāyusūyor* || Pr *viciṁtayat* ||

## Page .26.

1 M *jumbuko* || M *samghaṭti* || 2 N *āśyatīti* || 5 bhN  $\Psi$ PL<sup>1</sup>Pr p *śocyamāno*, M *śovyamāno*; ABh with us || In bh gloss over *uddiṣya*: *smṛtvā* || 6 Pr om. *āgacchati tāvad* || 8 Pr *mātrām* || 10 Pr *samucchāya* ||  $\Psi$ PL<sup>1</sup>Pr *pūtkartum* || 12  $\Psi$ PL<sup>1</sup>PrM p *evaṇvidhām* for *evaṇ bahuvidhām* || In  $\Psi$ , *vayam* has been corr. by a later hand to *aham* || MSS. *cāśādhabhūtinēti* (bh *vāśādha*°); corr. of  $\Psi$  adds in marg. *muṣitāḥ* || 13 M *śanaiḥ* only once || 14  $\Psi$  *likam*; cop. adds *ko* in marg.; PL<sup>1</sup>PrM *kolikam* || Over  $^{\circ}$ *kyte* in bh gloss: *nimitta* || 15 M *pravilitam* for *praca*° || 16 M *sūyedhi* for *sūryodhā* || N *tavāṇchatiṇam*; M *tavātika* || 18 Cop. of  $\Psi$  *yyo*, a later hand adding *aprāṇā* in marg.; bhN *aprāṇāyyo*, Pr *saprāṇāyyo* || bhN *sūryodhā* ||

## Page 27.

4 N  $\Psi$ PL<sup>1</sup>PrM p *koliko*; bh with us || 5 bh *saskṛtya* || 8 M om. *nā devada* || 10 bh *duḥṣaṇcarāśu*; N *duḥṣaṇcarāśu*, but corr. by cop. to bh's reading || 11 In bh *patyur* corr. by a later hand to *pabhpur* || After stanza 133 P (not L<sup>1</sup>) ins. *tathā ca* || 12 N *paryāṇkēpy āstaraṇam*;  $\Psi$ PL<sup>1</sup> *paryāṇke svāstaraṇam*, M *paryāṇke sthāstaraṇam*, Pr *paryāṇke svasteraṇam*, p *paryāṇkasyāsta*°; bh with us, but  $^{\circ}$ *svā*° (which may easily with N be misread as  $^{\circ}$ *pyā*°), corr. by a later hand to  $^{\circ}$ *svī*° || N *manoharāṇ śayyām* || 13 bh *cauryataralabdhāḥ*, corr. by cop. to *cauryaratalabdhāḥ*; N *cauryarataladhbā* || 16 Pr *parapum*, then one akṣara smeared with gamboge, then *samsaktā* || 17  $\Psi$ PL<sup>1</sup>Pr *devaśarmmano*, M *devaśarmmanā* || N *uvāca* for *āha* || M *bho bho gavan* || 20 N *bhartā* for *tadbhartā* || 21  $\Psi$ PL<sup>1</sup>Pr p *skhalan*, N *khalan*, M *svalan* || 22 Pr *grhītagrhitamadya*° || bh *vyāghrītya*, corr. to *vyāvṛtya*, as it seems by copyist; N *vyāvṛtya* || 23  $\Psi$ PL<sup>1</sup>Pr *kolikas*, M *kālikas*, p *kaulikas* ||

## Page 28.

9 bhN *pratikṛtavacanam* || 10 bhN  $\Psi$ PL<sup>1</sup>Bh *tarāpavādām*, Pr *tarāpavādām*, M *tarādām* for *tarāpavādām* || 11 bhN *kariṣyāmi* || 13 M *dr̥dhabāṇḍhane nadvā* || 14  $\Psi$ PL<sup>1</sup>PrM *kolikam* || 16 M *sā āha tasya* *mamāvasthām* || 17 M *kāliminam* for *kāminam* || Pr *asmīn* for *atrāsmīn* || 18 PL<sup>1</sup>M *samāga iti* || 19 M *maīva* || Pr om. *yataḥ* || 20 NPr *viṣa-* *masvādū* || 21 Pr *taṁ* for *tan* || bhN *manyate* for *manye* ||  $\Psi$ PL<sup>1</sup>Pr *śaṁśītam*, M *śaṁśītam*; in  $\Psi$  gloss by later hand: *ślāghitam* || 22 N om. *tathā ca* and stanza 139 || 24 M *taruṇyaphalabhaṭṭā* ||

## Page 29.

2 M *baṇḍhaki* || 3 bhN  $\Psi$ Pr *bharaty* for *bhajaty*, in  $\Psi$  corr. twice to our reading, but *ja* twice deleted again. PL<sup>1</sup> with us || 4 Pr *t* for *taṭ* || 5 bh *yatiḥ*, but corr. to our reading by cop. || 6 PL<sup>1</sup> *prabodhaḥ* || 7  $\Psi$  *tvāṁ* for *trāṇi* || 8 bhN  $\Psi$ PL<sup>1</sup>PrM *tathāīva tathā*°; ABh with us (only °*ṣṭi*°). MSS. HI of Simpl. only *tathāṇuṣṭite*, h *tathāṇuṣṭito* ||  $\Psi$ PL<sup>1</sup>Pr *kolikāḥ*, M *kālikāḥ* || 9 M *ṭṛye* for *ḳṣaṇe* || M °*rata*° for °*gata*° || 10 M *ruṣa*° for *paruṣa*° || 11 M *puruṣam ca da nadasi* || M *tas trāṇi* for *tat trāṇi* || M *śrārabhedayān na*, om. *kiṇcid īcc ī so 'pi bhū* || 13 N *vā* for *sā* || 17  $\Psi$ PL<sup>1</sup>Mp °*caritam* || N om. all the text between *apaśyat* and *svagr̥ham abhyetya* || 18  $\Psi$ PL<sup>1</sup>PrM (not p) *kolika*° || 19 bh *svagr̥ham āgatya*; but the ā-stroke has been deleted, and *ga* has been corrected first to *ma*, then to *ya*, and over it *bhe* has been written. All these corrections have been made by the copyist himself || 20 *ayi*, not *api*, before *śivam*, also the Hamb. MSS. and h || 21 M *vam* for *śivam* || 22 M *māyam* for *nāyam* || 23 M *anūyo* for *bhūyo* ||

## Page 30.

1 M Bh *baṇḍhaki* || N *sāpekṣam* || 2 M *dhig* only once ||  $\Psi$ PL<sup>1</sup>PrM (not p) ins. 'yam ! (PrM omit !) after *ko* || Pr *pativratiṁ* || 3 N ins. *sarve* before *lokapālāḥ* || 6 M om. *ahaś ca*; p *divā ca* for *ahaś ca* || 14 N om. all between *vismayamanā* (sic !) and *idam āha* || 17 In bhBh gloss on *uśanā*: *śukraḥ* || In bh gloss on *veda*: *jānāni* (sic !) || 23 M om. *puruṣair yatas tāḥ* ||

## Page 31.

2 N has exactly our text; but the copyist himself corrects his reading to *ḥṛdi ḥālāḥalam eva kevalam* || 5 bh °*bhuvanam* || 6 N *kapaṭaśatamayam* || 9 N *diśos* || 10 Pr *vāne*, N *pravacane* for *ca vacane* || N *mādyam* || 11 In bh gloss on *kathitam*: *kavibhiḥ* || 12 PL<sup>1</sup> om. *guṇo*; M *guṇe* || 20 After stanza 149, N ins.: *samudravīcīva calasvabhāvā saṁdhyābhṛarekhēva* *mūhūrttarāgāḥ strīyaḥ kṛtārthā puruṣam nirarthakam nipiḍitālaktakavat tya-* *jaṁti* 161 ||

## Page 32.

**3** N *ācarāṇīyam* || **5** bhN *dvāram* *sthito*; Hamb. MSS. *dvāradeśasthito*,  
*h dvāradeśasthēpi* || bhN *kr̥tyotsakatayā* || **7** Pr *ksaura*° for *pauru*° || **9**  
 ΨPL<sup>1</sup>PrM *samagra*° for *samasta*° (L<sup>1</sup> *kṣurbhāṃḍā*°) || M *kroḍhāviṣṭaḥ* *sa* [a later  
 hand adds *n*] *s tasyāḥ* || **10** N *praksitavān* || ΨPL<sup>1</sup>Mp *athānyasmin*; Pr om.  
*athāsmin* || **11** bhNAΨPL<sup>1</sup>PrMp Bh *pūṭ*° for *pūṭ*° || N *pāpiṇīnena* || **14**  
 M om. *nāpitam* || M om. *dṛḍhapraḥārair jarjarikṛtya* || **15** In Ψ gloss on  
*dharma*°: . . . *sabhaṁ* (the dots indicating some akṣaras lost with part of  
 the margin) || **17** N *svarādesu* || M *nodharam* || **19** M *varṇṇaśāmkitā*° ||  
**22** bhN *lalāṭaḥ sve*° || bhN *bhūrim* || **23** bhΨL<sup>1</sup>Pr *kāmpyamānam*, P  
*kāpyamānam*, N *kāpyamānam*; MA with us. Bh *kāmpamānas tv a*° || **24**  
 ΨPL<sup>1</sup> *tasmā* for *tasmād*; in Ψ a nearly invisible *t* added over the line ||

## Page 33.

**2** M *vṛṣṭaḥ* for *hṛṣṭaḥ* || **3** N *sāmarṣa* || M *śuci* || **4** ΨPL<sup>1</sup>PrM  
 °*caritro*, but in Ψ corr. from our reading || **5** bhN *āroṣyatām* || **6** M  
*cadhyasthānam* || **7** M om. *dharmādhikṛtān*; Pr *dharmmādhitān* || N *naīva*  
 for *naīṣa* || **9** In bh, *hūḍa*° has been corr. from *hūḍu*° by the copyist ||  
**12** bhNAΨPL<sup>1</sup>PrM om. *vṛttānta*, reading only *trayam api*. Our reading is  
 that of the Hamb. MSS. and of Bh. The MS. h of Simpl. has a gap  
 here || **13** M *vimucya eva vronu* || **14** M *avadhā*. bhΨPPrM transp.: *rog-*  
*bhāk ca*. NApBh with us. L<sup>1</sup> om. *ca*. MSS. HI of Simpl. [h has a gap  
 here]: *ca rogavān* || **15** bh(not N)AΨPL<sup>1</sup>PrMp om. this line. In bh it  
 has been supplied by corrector (reading *vyamgatā*). Bh and Hamb. MSS. of  
 Simpl. have this line (Hamb. MS. H reading *hy eṣā*, I *hy etā* for *teṣām*), Bh *apa-*  
*rādho* for *°dhe*. The MS. h of Simpl. has a large gap here || **16** AΨPM  
*nāśikācchedaḥ* || N *dṛṣṭvāṇta*° || **18** M *sāmyāṇsthāpya* || M *kuyuddhene*° ||  
**19** After *ādi*, ΨPr add *kathā* || 4, P adds *kathā* || flourish || 4; M *kathā* || 4;  
 p: *caturthī kathā* 4 ||; Bh *caturthī kathā* || **20** ΨPM *buddhispharaṇam* ||  
**21** bhNAΨPPrMp om. all the text between *vartate* and *damanaka*, l. 25.  
 It has been supplied in our text from L<sup>2</sup>Mü<sup>2</sup>BhK, which, however, omit  
*piṅgalakah*, l. 22 (but see Śār. A 39 to A 40) || **23** Bh *māhārājō* ||  
**24** Bh *bhr̥tyai vāryam* ||

## Page 34.

**2** M *mahatva* for *mahac ca* || **4** Pr *śvid*, bhNAΨPM *ścid* for *śvid*; Bh  
 a horizontal stroke marking a missing akṣara (for *āho*), and *śrid* for *śvid* ||  
**6** Pr *gūṇatilomakam* || **7** Pr *ekatamasyābhāve* || M om. *abhāve* || **8** Pr  
*yugad vā* || **10** Pr *mṛga*, om. *yā* || bhN *pātam* || N *iti* for *ityādi* || M  
*tatra kā pajeṣu vartate*, om. *majair vya*° *ko* || **11** M *varttate* || **12** Pr  
*asamīkṣita saddoṣa*° || N *śravāṇam* || **13** bhNΨPL<sup>1</sup>PrMp *bāṇḍhavadha-*

ccchedāridhir (L<sup>1</sup> *ram*°), A *baṇḍhuvichedāridhir*; Bh and Śār. with us // bhN °läbhe for °lobho // **14** M *urati* for *bharati* // **15** In  $\Psi$  gloss by cop. over *drava* of °*vidrava*°: *nāśa*; hence M °*vināśa*° for °*vidrava*°; Pr °*vināśadrava*°; bh °*vidrava*°, but corr. by cop. to °*vidraca*°, which is the reading of N //  $\Psi$ PPrM °*vr̥ṣṭi*, L<sup>1</sup> °*vr̥ṣṭi* // **16** Pr om. *pūḍanam* // **18** M *ati* for *api* // M *prati-lokam* // **20** After *vartate*, Pr inserts *evam* *śesev* *api* *guneṣu* // **21**  $\Psi$  °*śaspabhoji*° corr. by cop. to °*śaspabhoji*°, which is Pr's and P's reading; L<sup>1</sup> °*saryabhojīdharmasṛ* *era*; bh °*śasyabhoji*° // **22** Pr *e*, om. *va* *prāyena* // **24** bhN *raktaryam* for *tat katham* // M °*bruvit* // **27** N *vināśitah* // **28** Pr om. *katham etat* //

## Page 35.

**5** M *ara* for *era* // bh °*nirvedanāpi*, N °*niredanāpi*, *tenāpakāra*° being corrected by the copyist from *tenāpakārī*;  $\Psi$ PPrM *tenāpakārinirvedanenāpi*; A *tenāpakāranirvedatōpi*; Bh with us // M *ciraparicita* // **8** N *apamānena* // **9** Bh *nipatyābruvit* // **10** M *māmānena* // **11** Pr *evam*, M *evvā* for *era* // **14** bhN °*sama* // **17** bh °*nirṛtiḥ*, Pr °*nirṛtiḥ* // **18**  $\Psi$ Bh *prāṇaśaṃsaye*, M *prāṇaśaṃsaye*; L<sup>1</sup> with us // bh *dukkhaparibhāgo*, N  $\Psi$ PL<sup>1</sup>PrM *duḥkhaparibhāgo* (L<sup>1</sup> °*bha*° for °*bhā*°, M °*gā* for °*go*), A *dukkhaparibhāgo*; *ta* and *bha* are very similar in the old MSS.; Bh *duḥkhaparito* // **19** M *roṣitā* for *ciroṣitā* // **21**  $\Psi$ PPM *culakena*, Bh °*calakena*; L<sup>1</sup> *jīvati thaśulakena* // M *ca* for *vā* // **22** M *roṣita*° for *ciroṣita* //

## Page 36.

**1** N *asyāparādham* *karisyāsi* // **2** bhN Bh *yad* for *yady* // **4**  $\Psi$  *tathā* for *yathā*, but *ya* written by cop. over *ta* // **5** M *sāmarthyam* // **8** M *ti* for *sati* // In  $\Psi$  gloss on *prāptakālam*: *arasarocitam* // Pr °*pātād* for °*ghātād* // **9** M *paribhāvam*. In  $\Psi$  gloss on *paribhāvitam*: *jñātam* // **10**  $\Psi$  *durātmā*, corr. to *durātmā* // **13** N *kulajātā* // **17**  $\Psi$ PL<sup>1</sup>PrP *śrgāla āha*, M *śrgā* °*āha* // **19** N *sarastīre kacho bakaḥ* // **20** M °*bhakṣā*° for °*bhakṣaṇa*° // bhN  $\Psi$ PL<sup>1</sup>PrM *sarastīre*; Bh *sarastīrai*; A with us // **21** bhN *bhakṣayann* // **22**  $\Psi$ PL<sup>1</sup>PrP om. *ca* // M om. *kulirakaḥ* // Pr *sma* for *sa* // **23**  $\Psi$ PL<sup>1</sup>M *mama* for *māma* //

## Page 37.

**2** NPr *āsvādatā* // **3** bhM *abhyāhitam* // **4**  $\Psi$ PL<sup>1</sup> *vr̥ddhābhāve*, corr. in  $\Psi$  to *ruddhābhāve*, which is the reading of Pr; M *maruddhābhāve* for *mama* *vr̥*° // bhN  $\Psi$ PL<sup>1</sup>PrM *asyācchedo*; Bh *sukhavṛttī* *ācchedanam* *bhāvīti* *vimanā* // **5** bhN *ityāhitam*,  $\Psi$ PM *abhyāhitam*, Pr *atyāhitam*, corr. from  $\Psi$ 's reading; L<sup>1</sup> *amīhitam*. ABh with us // **6**  $\Psi$ PPrM *matsyabāṇḍhanānām*, L<sup>1</sup> *matsyavāṇḍhanānām*, Bh *matsyabāṇḍhinām* // **7** In  $\Psi$  gloss on *vyāhāraḥ*: *vacanam* // M om. *tatra* *śvāḥ* // **8** M *prakṣepyate* // M *nagarasamīpyahradas* // bh(not N) A $\Psi$ PL<sup>1</sup>PrM(not Bh) om. *yo* // **9** Pr om. all between *vr̥tti* and *śokenā*,

1. 10 || **10** M °vivṛtto for °nivṛtto || **12** M स्रातः for bhrātāḥ || **15** M ma for mama || **16** Pr agādha || ΨPPrMp saṃkrāmayitum, L<sup>1</sup> saṃkrā-  
mayitum || **17** M mā for māma || **18** N om. mām || **21** M svajīvitam,  
corr. by 2nd hand to svakajī° || **22** bhN duṣṭamatim; ΨPL<sup>1</sup>Pr p duṣṭam,  
in p corrected, by a later hand, to our reading || M duṣṭamatellinam ava-  
svasya cittena; A duṣṭamatir amtaññinam eva vihasya; Bh mañḍamatir amtaññinam  
avahasya || ΨPL<sup>1</sup>PrMp transp. evam and samarthitavān; ABh with bhN ||  
**23** bh edam for evam, corr. by cop. from evam || M yā for mayā || **24** M  
pra[new line]jñāya ||

## Page 38.

**1** M pradeśa || **2** ΨPPrMp sametye [p add. vam] vacanāt bhū°, L<sup>1</sup> same-  
tyevaca bhū° || bhN om. 'pi || **4** M mā for māma || **6** M ins. etadīya-  
piśitena before etadīyapiśitaviśeṣam || Pr °viśeṣaṇapūrvam for °viśeṣam a° || **7**  
M vinayati for viyati || **12** N svarsthō || N kulīrakenā° || ΨPPrMp transp.  
mahatī matsyā°; L<sup>1</sup> kulīrenādho 'valokayitā ma, then blank for two akṣaras,  
then mahat matsyasthi° || **15** M keci[2nd hand adds in marg.: t vairivi]  
cakṣapāḥ || **16** Np add ca after tathā; Pr tad yathā for tathā || **23** M  
avalīthasā || **24** PL<sup>1</sup> utpathapannasya ||

## Page 39.

**3** N om. na kṣipati || **4** Pr om. kṛte || **6** bhNΨPL<sup>1</sup>PrM śira-  
cchedam; Bh śirāchchedam; A śarachedam avān, avān corr. by corr. to avāptavān ||  
**9** bhN tacchiracīhnām || **10** Pr nātiidūra || **12** ΨP samānētāḥ, L<sup>1</sup> samā-  
gatāḥ || **14** N om. all between bravīmi and śṛgāla, l. 16 || After iti,  
ΨPL<sup>1</sup>PrM kathā, p kathā 15 ||, Bh pañcamā kathā || **15** M om. kathaya ||  
PL<sup>1</sup>Bh vidham || **16** ΨBh gacchat, PL<sup>1</sup> gacchan for gacchatu || **17** ΨM  
pratimadino || **18** M pradakṣipatu || **20** ΨPL<sup>1</sup> kasyaci; in Ψ a very dim  
t added over the line || **21** PL<sup>1</sup> °sūtrām muktā° || **23** bhNΨPL<sup>1</sup>Pr  
Hamb. MSS. tam; ABh and Simpl. h tan; M varṣadharās vetaṁ tīyamānam ||

## Page 40.

**1** ΨPL<sup>1</sup>PrMp om. tat || ΨPL<sup>1</sup>PrMp prakṣipya || **4** bh yathābhīla-  
khitam, ΨPL<sup>1</sup>PrMp yathābhīlisitam || Ψ gatām, corr. to gatā, which is the  
reading of PL<sup>1</sup> || **6** bh upāna for upāyena || N hitam for hi tat || After  
iti ΨPL<sup>1</sup>PrMp ins. kathā, another hand adding 6 in p; Bh ṣaṣṭī kathāḥ ||  
**10** M yāti || **11** bhN M tatra, Pr tat for tan na || **12** bh om. tasya || In M  
the first two pādas run thus: yasya buddha su kuto balam || **13** Pr śasikena ||  
**14** N om. āha || **17** bhN mṛgocchādanam, Pr mṛgocchedanam, Ψ mṛgocchedanam,  
APL<sup>1</sup>MBh mṛgochedanam (in A corr. from mṛgocchādanam by cop.). For our  
emendation see Śār. 25, 13 and Variants 41, 4; Introd. p. 33 || bhNΨPL<sup>1</sup>PrM  
duṣṭasya for dṛṣṭasya; Bh with us || **18** bhN gilitvā || **19** bh dināmanā,

corrected by glossator to our reading; N *nā* (deleted by copyist) *dimā* (*mā* del. by cop.) *nā* || 20 ΨPM *vijñāpayatvam*, Pr *vijñāpayatvam*, L<sup>1</sup> *vijñāyanum* || bhN *paranī loka*° || *atīnṛśāṃsena* glossed upon by glossator of bh with *niṣṭiditena* || 21 bhN *niṣphārayasarrasatrocchādanakārmāṇā*, ΨPPM *niṣkārapa-*  
*sarrasatrocchedanā*°, L<sup>1</sup> *niṣkāranasarrasatrocchedanā*°, A *niṣ[!]kāraṇasarrasatrocchedanā*°; Bh *alāṇī dera paralokarioddhēnātīnṛśāṃsena sarrasatvāṇām niṣkāra-*  
*chedena karmmāṇī kṛtēna*. See Śār. 25, 16 and our l. 17 || 22 ΨM *'rtha* for *'rthe* || 23 N *nāti* for *tāni* || 24 N *tathā ca*; in bh corr. writes *śco* or *śco* over *a* of *ajāvādo* || Ψ *yeca nīpratyayo*, corr. by cop. to *yena cāpratyayo*, which is the reading of PL<sup>1</sup>PrM || 25 bhN *tēna* for *yēna* || Pr *badhaḥ* ||

## Page 41.

2 bhNM *vināśanāḥ* || 4 bhN *locchādanām*, AΨPPM Bh *locchedanām*, L<sup>1</sup> *locchedanā* || M *yaṁ* for *yatkāraṇām rayam* || 5 In bh gloss on *svāmīna-*  
*tara* || bhN *sthitasyerā* || M *cārakeṣa* || 6 Pr *devastrakīya*° for *devakīya*° || 7 ΨPrM *eraṁ*, PL<sup>1</sup> *era* for *esa* || 9 M *īthā kṣyāpāḥ* || bh *muṣṭīm*, N *muṣṭī* || 11 ΨPL<sup>1</sup> *jāīle*, in Ψ corr. to our reading by corr. || ΨP *rīṣptir*,  
L<sup>1</sup> *rnrptir*, M *rkṛti* for *trptir* || ΨP (not L<sup>1</sup>)p *kathām ca naḥ* || 12 Pr *nrpati* ||  
ΨPL<sup>1</sup>p *pālaye* || 14 ΨPp *gau durhyate*, in p corr. to *duhyate*; L<sup>1</sup> *go*  
*durhyate* || bhN *ha* for *ea* || N *tayā* for *tathā* || bh *prajāḥ* corr. by cop. to  
*prajā* || 19 ΨPL<sup>1</sup> *tadra lokāḥ*, in Ψ corr. by corr. to *tadrat lokāḥ*, which is  
p's reading || 20 M *yānāni* || 22 Pr *lokānuhakarttāraḥ* || 23 M *kṣa*  
for *kṣayām* || ΨPL<sup>1</sup> (not M)p *yātī* || ΨP *śāṃśayāḥ*, p *śāṃśayāḥ*, L<sup>1</sup> *śāṃśaya* ||

## Page 42.

2 ΨPL<sup>1</sup>p *sarrāṇu* || ΨPL<sup>1</sup> *bhakṣayikṣāmūli* || 3 bhNΨPL<sup>1</sup>Prp *nīṛtī*°,  
M *nīṛddī*°, ABh *nīṛtī*°; in A corr. by corr. to our reading || ΨPL<sup>1</sup>PrM p  
*ekāḥ svajātī*° || 5 M *gatasyā*° for *rā tasyā*° || 8 bhNAΨPL<sup>1</sup>PrM p *ājñāta*,  
Bh *ājñātāḥ* for *ājñāpīta* || 9 Pr *vadho bhavatī* || 11 For *ihōlyama*°,  
bhNΨPPp *mālodyama*°, L<sup>1</sup> *mādyodyama*°, M *māhādyama*°, A *adyama*°, corr. by  
corr. to *udyama*°; Bh with us || 14 In bh gloss on *vidhāya*: *kṛtvā* || Pr  
*vyākulyaḥ*° || 16 Pr *ṇā* for *ṇī* || 18 Pr *ac* for *anyac* || Pr *laghusaram* ||  
19 bhNBh *ekam* for *ekas* || 20 Ψ *laghur*, with *ta* added by cop. over the  
line between *ghu* and *r*; hence PL<sup>1</sup> *laghutar* || 21 bhN *aparāṇḍhā ām* for  
*apa*° *tvām* || Pr *prāptāḥ* for *prātāḥ* || 23 bh *na vānya*° || 24 Pr *sav-*  
*varam* || In bh glossator adds *tvām* above *nivedaya* ||

## Page 43.

1 Ψ *damṣṭrā*, but *gato* added over the line (by cop.?) ; P *damṣṭrāma*, L<sup>1</sup>  
*damṣṭāma* for *damṣṭrāgato* || M *bhavisi* || N *śāśakāḥ*, om. *āha* || 4 bhNAΨPP  
*smarāṇṭāḥ*, M *smarātaṁ*; Bh *anusmarāṇṭāḥ*; pHh *smarata*, I *smarāt* || 5 Pr

*māndamāndamātak*, but the second anusvāra del. by cop. || **6** N *tataḥ* *svenābhikitaṁ*, P *tatasthānābhikitaṁ* ||  $\Psi$ P *yad devam*, p *yad evam* || **8** P *vartīm* for *vartitavyam* || **12** N *svāmī* || **13**  $\Psi$ P *dyaddevam* for *yady evam* || Over *darśaya* gloss of bh adds *tvam* || **14**  $\Psi$ P *caura* [ $\Psi$  new line] *caurasimham* || bhNA $\Psi$ PPrMp *yenēlam*, Bh *yenēnam* || **17**  $\Psi$ P *taṇṇ na* ||  $\Psi$ PPrBh *katham ca naḥ* || **18**  $\Psi$  in the first pāda *nāksyāt*, corr. to *na syāt*, apparently by corr. || M *parābhavam* || **20** Pr *svabhūrihetoh* || **21** M *du* for *durgān* || **22** M *viśvambhitāḥ* || M *duḥkhasādho* || **23** N *rājñām ca* for *gajānām* || Pr *lakṣaṇa* ||

## Page 44.

**1** N *nākārastho* || **3** M *samāt* for *samādeśād* || bh $\Psi$ Pp *hiranyakasipor*, Pr *hiranyakaśyapor*, A *hariṇyakaśipor*, NBh and Hamb. MSS. with us; h *dharinya*° corr. by 2nd hand to our reading || **6** bhNA $\Psi$ PPrMpBh *bhūmi*; Hamb. MSS. and h with us || **7** M *ma* for *me* || **9** Pr *nayat* || **12**  $\Psi$ Pr *mānotsāho*,  $\Psi$  with a small vertical stroke over *tu* to indicate the end of the word, this stroke meeting the lower end of an avagraha of the preceding line; PL<sup>1</sup>, misreading this: *mānotsāhor tu*; cp. vol. xi, Table II, Nr. 15, 4 right-hand margin. A real *r* appears in *durggam*, l. 2. M *mānotsāhe* || **17**  $\Psi$ PPrMpBh *samutsakāḥ* || **18** Pr *yāṇti* || **21** M *nivartite* || Pr *śīrṣṇāmḍamṇa* || **22**  $\Psi$ P (not p) *tathānena* for *tavānena* || **24** Pr *uktāgre*; N *uktvā*, om. *gre* || M om. *tataḥ* ||  $\Psi$ P (not Pr)Mp *kīmcit*, corrected in p to *kāmcit* ||

## Page 45.

**5** Pr °*sabden* || **7**  $\Psi$  *matvātmanam*, P *matvā ātmanam* || **10** After *iti*,  $\Psi$ PPrM || *kathā* ||  $\gamma$ , p only *kathā*, Bh *saptamī kathā* ||  $\Psi$ PPrMp *iva* for *idam* || **11**  $\Psi$ P *śasikasya* || **12** N *uttyotyatasya*, om. *ktam ca ni* || **15** N *nihṛtya* || M *puru* for *kuru* || **17**  $\Psi$ PPrMp *sadyodyatānām*; bh *sadyedodyatānām*, but *dye* deleted again by cop. || **19** bh *gurutmā*, N *gurutvātmā*, *trā* being del. again by cop. ||  $\Psi$ PPrMpBh *kolikasya* || Pr *yathāhavēḥ* || **21**  $\Psi$ PPrMpBh *koliko*, corrected in p to *kān*° ||

## Page 46.

**2** Pr *godeśu* || Mp *pumḍravaruddhanam*, Bh *pumḍavarddhanam* ||  $\Psi$ PPrM (not p)Bh *koliko* || **3** bh *sve sve śilpe*, N *sve sva śilpe*, Pr *svasaśalpe* || bhNA $\Psi$ PPrMp *parām* for *pāram*; Bh with us || **4** Under °*vyaya*° gloss in bh: *saraca* || **5**  $\Psi$ P °*sumgamdhinau*, PrMp °*sugamdhinau* || **7** bh *śarīraśrūṣām*, N *śarīraṇśuśūṇām* ||  $\Psi$ P *śarīrasuśrūṣām*, Pr only *suśrūṣām*; A Bh with us || **8** Pr °*varddhāpanikotsavālo*° || **9** M *svagrha* || In bh gloss on *gacchataḥ*: *tau* || **11** p °*kṛtā*° for °*bhṛtā*° ||  $\Psi$ P (not Pr)M *devatāyanādisu*, p *devatādiṣu* || **12**  $\Psi$  *kolirathakārau*, PPrMBh *kolika*° || P *sthānaka-*

*sthānekṛṣṇ*, ΨPrp *sthānakasthānakesu* (in Pr corr. by cop. from *sthānāka*°), M *sthānakoṣṇ* || 13 M °*mukhyāny* || 14 M °*kita*° for °*tilakita*° || 16 In bh a glossator makes two carets after °*sīrasijāṇ*, one over the line and one under it, writing in margin: *cakitamrgavadadhīsalīsanetrām tyaktām* *oli* S. None of my MSS. including NABh has this addition || 17 M °*patrīm* for °*patrām* || Pr °*kanaka*° for °*kamala*° || 18 Pr om. °*loka*° || ΨPPrM (not p) °*locanāgrā*° || ΨPPrP *ḍīṣṭaratau* || 20 In bh *nirūpayaṇ*, with *ardhadanda* after it, has been corr. by gloss. to *nirūpayaṇtau*; N with us || ΨPPrBh *kolikāḥ*, M *kolikāḥ* || 21 bhNΨPPrMp (not A Bh) ins. *samāṇ* before *samāṇtāt*; Ψ at first intended to write only *samāṇtāt*, beginning a *ta* after *samāṇ*, but correcting this to *ta* || Pr *dhāiyārūṣṭām* °*hārūkāra*° ||

## Page 47.

3 M *ślokām ca* + *paṭhan* || 5 M *taṭ* for *naīṭad* || 6 Ψ *yendācārvamgy*, corr. to our reading by corr. || 9 ΨPPrM *py* °*āptam*, p *prāptam* || N *hatam* (?) for *hṛtam* || After *hṛtam*, one leaf is lost in Ψ, comprising all the text down to *maratarati* (excl.), p. 50, l. 6. The page number in the margin of Ψ (20) is right, whereas that written over the red middle spot (19) and all the page numbers in the same place on the following leaves are wrong || 10 bh *raitanyam* || M *caicamytam* *anyaparam* *dhatte* *kiṇi* *yan* *hṛyadāyāni* *me* || bhN *kīyamytam*, corrected by the glossator of bh to our reading || 13 P *mṛgaśārākṣyām* || 14 PrM om. *karoti* || 15 In bh gloss on *mugdhe*: *he* || M *mṛgam* *śāmṣā* for *nr̥-śāmṣā* || 17 Pr *bhīḥ* for *nābhīḥ* || M *kūṭhilakam*, om. *alakam* || 18 Pr *āmṣu* || 19 bhNPr *dahana* || 20 Pr *ruktaṁ* || M *muktuḥ* for *muhuḥ* || Pr *svacchakam* || bhN *tatra* for *tan na*, gloss. of bh adding *na* over *yu* || 21 P *kumkumādṛe* || 22 Pr °*bhinne* || 23 In bh gloss under *rakṣo*: *mama* || Pr °*pañkajā*° for °*pañjara*° ||

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## Page 48.

1 Pr *vadher* || 6 Pr *parārthaśiṇā* || 7 P *mukhita* for *musītām* || 9 M *varākam* || 10 N *tanvyaṇga* || bhNPPrP *vidito*, M *dimiṇto* || bhN *atyudbhūtām* || 12 Of *pādas* cd, M has only the words *smaryate* *prā* °*ṇāyate* || 14 Pr *varyam* || 15 Pr °*citta*(new line) *ttasya* || 16 M om. *kṛtaśīngāraḥ* || 17 PPrMp (not Bh) *kolikā*° || PPrMpBh *kolikam* || M °*gallum* || 19 M *udgatāśrūtām* *jalām* || bhNAPPPrp *api* for *ayi*; Bh with us ||

## Page 49.

3 Pr *tathā* for *yathā* || Pr *avasthitēti* || 4 M *jīvaratā* *kṛtā* || 11 Pr *bibheti*; P *bibhēṣīḥ*, without *dāṇḍa* || 13 PPrMp *kācid* for *kadācid* || bhNAPPPrMp *vaiśyasūtā*, corrected by a corr. of bh to our reading; Bh *vaiśibhūtā* || Pr *bharati* || 15 In bh °*grahakṣamā* corr. by corr. to °*grahā-*

*kṣamā*. N with the text || **16** bhN PL<sup>1</sup>PrMp *ārya tasyām*; A *āyam asyām*; our reading is that of Bh, which after *uktam ca* inserts *kālidāse śākumtale nātakē* (I, stanza 21, ed. Pischel, first edition, and Boehtingk; I, 19, ed. Godabole and Paraba). Pūrṇabhadra never quotes an author by name. We have possibly in A and Bh corrections of Pūrṇabhadra's wrong reading || **18** P *amtaḥkarāṇaḥprā* || **20** M *varṭlavyam* || PPrM *kolika* || **23** bhN *sahāhīnakālā*, A *saha i ahīnakālā*, PPrMp *sahāhīnakālāḥ*; Bh *saha sadāīva* ||

## Page 50.

**1** PPr(not M)pBh *kolikāḥ* || **2** M *anekavarṇṇakacitam* || **3** N *kālikā*<sup>o</sup>, M *kīlakāprayogoīpatanam* || **4** PPrMp *kolikam* || **5** N *tatra ga*, the *ga* being deleted by the copyist; then N om. all the text between *tatra* and *jane*, l. 7 || **6** Here Ψ sets in again with *m* *avatārati* || bh *yadaīva* for *adyaīva* || **7** Pr ins. *japte* before *jane* || ΨP *śārīramśu*<sup>o</sup> || bhNΨPM *°śuśrūṣāḥ sadvi*<sup>o</sup> (P *sadghi*<sup>o</sup>); Pr *°śuśrūṣāḥ sadvi*<sup>o</sup>; A *madvi*<sup>o</sup>, but om. *nārāyaṇa*; Bh *madvijñānasamṝghaṭitaprayogaṁ nārāyaṇarūpam* || **8** M *°rūpasthāyaina*; P (not Ψ) *āsthāyaina* || **11** Ψ *manośa* (sa del. again by cop.) *rathar di*<sup>o</sup>, P *mano-rathar di*<sup>o</sup> || **12** bh *rājanyām*, corr. by cop. to our reading; ΨPp *rājakanyām* (corr. in p to our reading); PrM *rājakanyāyām* for *rajanyām*; ABh with us || P *°cūrṇāvale*<sup>o</sup> || **13** ΨP *°kusamā*<sup>o</sup> || ΨPPrMp *atisurabhigamdhivicitramālāmbaro* (M *°gaṇḍha*<sup>o</sup> for *°gaṇḍhi*<sup>o</sup>) || **14** ΨPPr (not M)p *kolikas* || bhNΨPPr *rājakanyām*, but *m* in P very small, in p deleted again; ABh with us || **15** bhN *°rāvadāne* || bhN *°talācasthitām ekākinīm* || bhΨPPr *avalokayamtīm*; ABh with us || **16** N (not bh) *manena* for *madanena* || ΨP *sprśamāna*<sup>o</sup>; bhN *°mānasām*, ΨP *°manasām*, p *°manasā*; Pr *sprśamānasām*, M *sprśamānasā*, A *sprśyamānasā* || **17** ΨPPrMpBh *kolikam* || **18** M *śayyāyām* || **19** Pr *samāditām* || **20** ΨPPrMpBh *koliko* || **21** M *gaṇḍhīraślakāyā* || N *śanair* (!) *śanair* || N *āha* for *uvāca* || M om. *evēdām* || **22** bhNΨP *kanyā cāham*, Pr *cāha*: A only *kanyāham*, Bh *kanyā 'ham* || N transp. *cāham kanyā* || **23** ΨP *mānuśasamṝparkkād* || **24** M *tvālām* for *tvām* ||

## Page 51.

**2** Pr *gaṇḍharvavivāhena* || **5** bhN *anubhavato* || ΨPPrp *koliko* || **6** bh *vaikumṭasvarggam*, N *vaikumṭham svarggam*, ΨPr *vaikumṭasvarggam*, P *vaikumṭhasvarggam*; Bh *vaikumṭhalokam*; A with us || bhNΨPPrMp (not Bh) om. *tā* of *tām*; A om. *iti tā* || bh *uktalā*<sup>o</sup>, N *uktapālayitvā* || **7** bhN *evāvagacchatī* || **8** bh *kadācīt svāmī*<sup>o</sup>, corr. by copyist to *kadācīc cāmī*<sup>o</sup>; N *kadācid*, om. *ca* || **10** M *āsti* || bhNPr *rajā* || **12** M om. *puruṣeno* || **13** N *tan nā* for *nālārā*<sup>o</sup> || Pr *devātra*, om. *eva* || N ins. *tvām* after *deva*, but it is blotted out by the copyist himself || **15** ΨPPrMp *āvedite* || **18** Ψ

यु corr. to राः by cop. ॥ ΨPPrMp retti ॥ 20 N tathā ca ॥ 22 M  
sukhā for शुभाः ॥ 23 N malitam ॥

## Page 52.

4 M om. evam ॥ 5 M kāyukino ॥ 7 ΨPPr "vilakhita" ॥ 8 bhN Mp  
(not ΨPPr; delete the asterisk in our text) om. ca ॥ M om. अः ॥ 9 M  
om. ko 'यम् कृतान् ॥ 10 M trakāśam ॥ 11 bhN Bh "kolika" ॥ ΨPPrM  
रिष्वस्त्ररूपान् ko°, p विष्वस्त्ररूपान् ko°; A विष्वस्त्ररूपार्पत्तिम्तम् ॥ 13 Pr  
prāhasita° ॥ bh prulikita°, ΨPPr pulikita°; A Bh with us ॥ 15 ΨPPrMp Bh  
गांडलर्वा° ॥ 17 ΨPPr द्रष्टव्यो ॥ N मान्यस्याः ॥ 19 Pr tatos tu ॥ Pr  
ins. bhर्ता before लहूत्रान् ॥ Pr sakalasthōtrot ॥ 20 M gamana° for गगाना° ॥  
23 bhΨP (not PrMpBh) dhanavararo; A धन्यव्याहरो, corr. to our reading;  
N स्तुत्यो धनात्वारो for नास्त्य अन्यो धा° ॥ 24 N evā for एत्या ॥ Pr sarva ॥

## Page 53.

1 N A ΨPPrBh यामाः for जामाः; cop. of bh adds याः over जाः ॥ ΨPPrBh  
प्रभावेना ॥ 2 N रासि करिष्यामि ॥ 3 Mp नराति°, om. नरा (which in  
p has been supplied over the line) ॥ 4 Pr "काराग्रहाण्या प्राप्तिः", this  
being corrected from some other reading ॥ 5 bh N A ΨPPrBh यामात्र° ॥  
7 ΨPPrMp prahitāḥ for prahṛtāḥ ॥ 8 M लोकिम् d अकास्मात् कास्माद् ॥ N  
कामीद ॥ 10 M उक्तम् ॥ 12 Pr "परिवाः" ॥ 14 M "राहितम्" for "रा-  
क्षितम्" ॥ 17 M हताः एषाः ॥ ΨPPrM पुण्ड्रवारद्धनाः ॥ 18 bhN तालाः  
for तात् ॥ bhN Bh om. ना ॥ 20 ΨP (not Pr) पुण्ड्रवारद्धनाः, M पुण्ड्रा-  
वरेनाः ॥ 21 M नाम् for नन्त्रिः ॥

## Page 54.

1 N tato for तत् ॥ 2 Pr surukṣitāni ॥ 6 M व्यापादयोः ॥ 7 M  
राच्याम् ॥ 8 Pr विग्रहाण्या ॥ ΨPPrMp Bh कोलिको ॥ 9 M om. हि पूर्वाम् ॥  
ΨPPr "कासिपु" for "कासिपु" ॥ 12 N व्यापोऽयिति; M व्यापादयित्याति ॥  
14 bh पात्ताहो वा दापितो, वा being del. by cop. by two dots; N पात्ताहो वाम्  
दापितो ॥ 15 bh निहताः विः, N निहताः विः ॥ N योजयत्, corr. by the copyist  
from यन्, for यो यद् ॥ 17 bh महासत्त्वो, N महासात्त्वो ॥ 20 ΨPPrMp Bh  
कोलिको ॥ bhN मुक्तासुखारम्भो ॥ 21 N पर्यालोचितत्वात् ॥ 24 bhN  
सम्हितोऽक्षिला ॥

## Page 55.

1 After the second me Pr ins. पिता ॥ 2 M ins. सत्त्वाम् between वाराम्  
and सत्त्वाम् ॥ 4 N उक्तम् हि ॥ 9 Mp Bh कोलिको, ΨPPr कोलिकम्, N कौ-  
लिका ॥ Pr विष्वविष्णु ॥ bhΨP वैकुम्तस्वर्गे, A क्षेकुम्त्थे । स्वर्गे (corr.  
from ऋग्गो), N वैकुम्त्थास्याग्रे; Bh वैकुम्त्थाऽभवाने ॥ M om. वानात्येयो ॥  
ΨPPr विज्ञपयाद्, M वज्ञपयाद्, N व्यगपयाद् ॥ 10 bhΨPPrMp om. all  
between पृथिव्याम् and पुण्ड्रवारद्धनाद्धिपतेर्, l. 11. The missing words

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus: *pumḍhravaruddhanābhidhānanagare* | *devākāradhārī* | *koliko rājaduhitaram upabhūmijate* | *tataḥ*; Bh: *pumḍavaruddhananagare bhagavadākāradhārī koliko rājakanyām sevate* | *tataḥ* || N ins. *tu* before *°pumḍhra*° || ΨPM *pumḍravaruddhanā*° || Glossator of bh: *pumḍhradhravaruddha*° || N *upakārī* || bh *rājadutaram* || 13 ΨPPrMpBh *kolikas*; N *kaulike* for *kaulikas ca* || bhN *krtaniścaye* || 14 bhN *vijñāpyam*, corr. in bh from *vijñāpyam* by the cop. || 15 bh (not N) *bhagavan* || P (not Ψ) *vyādita* for *vyāpāditaḥ* || 17 Pr om. *tāni* || In bh gloss on *nāstikā*: *jaināḥ* || 18 bhN *bhagavan bha*°; ΨPr *bhagavān bha*°, P *bhagavā*, then an akṣara lost by a hole, then *bha*°; M *bhagavadbhaktā*, om. ś *ca*, A *bhagavadraktāś ca*; Bh with us || ΨPp *pravajyām* || bhN *blikṣyam̄tīti samu*° || 19 ΨPPrM *devapramāṇam* || Pr om. *tato* || Pr *vibhāvi* || 20 ΨPrMpBh *koliko*; P *devāṁśakakoliko* || 22 NPr *sāhāryam kāryam* || 24 bhN om. *ca* after *cakram* ||

## Page 56.

1 ΨPPrMpBh *koliko* || pBh *āha* for *ādideśa* || 2 pBh *°yopasthitasya* || pBh *māngalādikam sajjam kāryam* || M *sajjīkriyatām* || 3 bhNAΨPPr *°vidheḥ*; Bh with us || Pr *gorocanādisita*° || 4 bhNAΨP *°camdano* for *°vandano* (A *gorocanasitasiddhārthaka* | *kusamādi*°); Bh with us || 7 N *vijñāhateṣu*, M om. *vijñāhiteṣu* || ΨPPr *pādāhatasamprahāre*, M *pādāhūtasamprahāre* || ΨPPrMpBh *koliko* || 8 Over *vitirṇṇa* in bh gloss: *datta* || ΨPPr *suvarṇṇā-* (in Ψ *°rūpā*° corr. from *°rūṇo*° by cop.) *diratnādi*°; M *°hāna*° for *°dāna*° || 9 bhN *°mūlam* for *°stalam* || 11 N *pāñcājanyaśamkham* || N *āpūrayan* || 12 N *°pādātayah* || From the pun: *sakṛn*° ... *asakṛt* it is clear, that in *sakṛn*° (for *śakṛn*°) the MSS. give Pūrṇabhadra's own spelling || In bh a corr. writes *bham* over *sam* of *ārasamtaḥ*; N *ārabhamtaḥ*, M *āśamtaḥ* for *ārasantaḥ* || 14 N *'kim̄cīn mū*° for *kecīn mū*° || 15 M *gamana*° for *gagana*° || N *°nihitam sta*° || 16 P (not Ψ) *samapāgatesu* || 17 Pr *devarājeṣu* || 18 N ins. *ham* before *hantavyo* || Pr *āhya* || 19 bhN *evāp vābhīhite* || 20 M *surāsisam*° || 22 M *pratinaṣṭi* || N *kum̄jastra* || 23 Pr *prabodhate* ||

## Page 57.

1 Pr *vrahmādi* || 4 ΨPPrBh *koliko*, M *kolikau* || 5 ΨPPr *jāta-kautakānām*, in Pr the second *ta* over the line by cop. || Pr *viciṁtatām* || ΨPPrM (not p)Bh *kolikas* || 8 N *svasvavāhinebhyo* || Pr *prāṇayāti*, Ψ *prāṇiyāta*°, corrected by a later hand to *prāṇiyati*°, which is the reading of P || ΨPPrBh *°sirasas* || 12 bhN *evāp vācādini* || 14 M only *varmmā* || 17 NΨPPrMpBh *koliko* || 18 N *°mahātmyo*, ΨPr *°māhātmye*, in Ψ followed by *dāṇḍa*; hence PL<sup>1</sup>, misreading the *dāṇḍa* for first *o*-stroke: *°māhātmye roja*° || ΨPPrM *sakalatra*° for *sakala*° || 19 After *iii*, ΨPr *kathā* || 8, P

11 *vakthā* || 8 || flourish ||, M *vakthā* || 8 || Pr *ārarnya* || M era for era<sup>u</sup> || 20 N om. *sant* || 21 Pr <sup>o</sup>*myōpariṣṭasya*, om. *ca* || 22 N *ā*, then blank for one *akṣar*, then *yikam* || 24 Over *amanam*<sup>u</sup>*tara*<sup>o</sup> mark by later hand, referring to an addition by the same hand in the right margin: *atah paray*, and to an addition by the same hand in the left margin: *kāraṇam* ||

## Page 58.

1 pBh *abhiyuktā* || Over *anyuktā* gloss in  $\Psi$  by later hand: *pr̄ṣṭā* || M *sīrīrye*, PL<sup>1</sup> *sāridyo* for *sācīrye* (but in  $\Psi$  the right reading quite distinct). In  $\Psi$  gloss on *sācīrye* by later hand: *sāhāyye* || 4 N *apiyasya* || 5 In  $\Psi$  by later hand gloss over *śrauddheya*<sup>o</sup>: *mānya* || 6 N *matsannīṣe* || 8 bhNA $\Psi$ PPPrp (not M) *gr̄hīsyāmī*, Bh *gr̄hīsyā* (!) || 9  $\Psi$  *jñāpā* [new line] *jñāpayitum*, the first *jñāpā* deleted by small dots over the line || 10 bh *dukkhasahataram*, but corr. to our reading, apparently by cop. || 11 Pr *tadākā* ||  $\Psi$ P *jñāyā*<sup>o</sup> 'bravīt; Pr *vijñāyā*<sup>o</sup> 'bravīt, Mp *vijñāyā*<sup>o</sup> 'bravīt || M era<sup>u</sup> for era || 12  $\Psi$ PPr <sup>o</sup>*pradhānye* || 13 M *atīvīthite* || p *cā-* for *vā-* || 14 bh *raṣṭarya*, corr. by cop. || In bh, the copyist writes *da* over *ra* of *pādāv a*<sup>o</sup>; hence N *pādād* ||  $\Psi$  *śrīḥ*, P *śrīḥ* || 15 bhN $\Psi$ PPPrMp *bhavasya*, ABh with us, but in A corr. by later hand to *narasya* || 16 bh *juhāti* || 17 bhN *tenā*,  $\Psi$ PPrMp *tathā* for *tena*; ABh with us || 20 M *śramayate* for *chrayate* || In  $\Psi$  gloss by later hand on *nirvidyate*: *khidyatē* || 21 N om. *yaḍam* || P om. *hā* *śrātantryaspr* || 22 Pr *abhidrumā*, Bh *api druhātī*. In the Hamb. MS. H, the stanza is omitted; I reads *śrātantryān* *nr̄pateḥ* *rājyāhṛdaya* *prāṇān* *api cyāryate* || 23 Pr *ravagrahāḥ* ||  $\Psi$ PPrMp *śrakāryeṣu* || N *deva* for *era*;  $\Psi$ PPrM *tad era devātra* (M ins. *kan*) *yuktam*, p *tad era yukta* || 24 N om. *yad uktam* || 25 M <sup>o</sup>*marddenenurakto* || 26 bhPr *nāpēkṣāḥ*, N *nākṣyepya* || bhN *ramcchitā* || 27 M *prabhūṣāṇam* for *prabhūṇām* || 28 bh *bhāvi*<sup>o</sup>, N *sāvi*<sup>o</sup> || 32  $\Psi$ PPrMp *karoti* ||

## Page 59.

2 bhN *parām* || 3  $\Psi$ PPrMp *cittam* (M *vittam*) *tasyōpari* || bh $\Psi$ p *paridruhyati*; N *duhyati*, the copyist adding *paridru* over the line; P *pariduhyati*, M *paridudhyati*, Bh *paridrahyati*, APr *druhyati*, om. *pari*. Cp. Śār. 21, 5. Hamb. MSS.: *vikṛti* *na yāti* || 9 PL<sup>1</sup> om. *m adhūnā* *svayam svāmitram* || 11 p *satkulīne* || 12 M *atīṣṭo* || N *uktam* for *tyaktum* || 15 bh *yā* for *yo* || 16 N *prathitān na śru*<sup>o</sup> || 17  $\Psi$  *tena* twice, but the second *tena* del. again by little dots over the line || 22 M *satām matikramya* || M ins. *sa* before *vartate* || 24 M *pratimadyate* || 25 bhN $\Psi$ p *cyuta*; Bh *bhyutāḥ*; APPr with us || M *saṃsthātāt* for *sthānāt* || 26 N *galanamatibhiḥ* || 27  $\Psi$ P *nayoktir*, M *nāyoktir* || 28 p om. *api ca* || bhN $\Psi$ PrMp *pariṇāmā*<sup>o</sup>, A *pariṇāmo*<sup>o</sup>; PPrBh with us || 30 bh om. *ca*; N

tathāpi, omitting stanza 236 || to 'nujīvīnah' ||

31 In bh, a later hand corrects 'nujīvībhiḥ' to 'nujīvīnah' ||

Page 60.

1 M mūlabhr̥tyoparādhena, Bh mūlabhr̥tyāparādhena || 3 N sim̥har āha || M om. yataḥ || 5 M tad asya for tasya || In Ψ, nairguṇyam has been corrected to vairguṇyam, apparently by the copyist; PM vairguṇyam, Prp vaigunyam; ABh with bhN || 6 Pr pūrva bhaya° || M ins. eva after pūrvam || M śaraṇagato || 9 PL<sup>1</sup> tuṣṭati || 13 M svedatobhyamjano° || Ψ PPrp svapuccham || 14 N sphītā bhavam̄ti; PL<sup>1</sup> guṇā sphītibhavam̄ti twice || 15 M truhināgireḥ || 16 NM tathā ca || 17 Over patitāḥ a later hand writes in Ψ kaīya || 19 bh avetane || 20 Pr naṣṭa pātre || In bh gloss on hitam: alakṛtam̄ (!) || 21 Pr dākṣinam || 22 N aranya ru°; Ψ P aranyarudinam || M om. śava; NAΨPPrpBh and later hand in bh śaba° || 23 M varṣaṇāḥ || 24 bhN Bh iva nāmitam || 26 M om. kim ca || 27 Ψ PPrM ati for iti; in p iti corr. to ati || 28 M kāla for kācaśakale || 30 N hītavacanam || bhNAΨPPrMBh na for ca; p ca; p śrūyato, corrected to śrūyate; Bh śrūtam̄ for śrūyatām. In A, two small horizontal strokes over na refer to a marginal addition by a later hand: tulyārtham̄ tulyasāmarthyam̄ | marmajñam̄ vyavasāyinam̄ | arddharājyaharam̄ mitram̄ | yo na hanyat̄ sa hanyate | 133 || 32 Ψ durvīnītāni, corr. to our reading || 33 N pīmgalakar āha ||

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2 M yajñayatto || M om. nāma || 3 bhN eva for evam̄; BhA with us || 4 M paśyati || 5 N niścitas || ΨPpBh tiṣṭati || ΨPPrp (not M) om. all between adhvānam̄ and gantum (Pr writing gatum), l. 7 || 6 M yathāśaktim̄ || M kim apy || 7 N °nivedena || 9 ΨPPr vṛajatānena, M vṛajātēna || 10 ΨPPrMp caikatra pradeśe; ABh with us || 12 N sato for tataḥ; a misreading of the form which ta has in bh || 13 In N, prāṇi° has been corr. to prāṇa°; pBh prāṇarakṣaṇe || 14 bhNΨPPrMp priyam iva kala° (N °kalatre°, M °pu° for °putra°); A with us; Bh priyaputrakalatramitrasavajanaiḥ || 15 N brāhmaṇar āha || 18 PL<sup>1</sup> om. bhagnavrate śaṭhe || 19 Over nikṛtir—as our MSS. write—later hand in Ψ: pratiśāra || 22 M prāṇi° for prāṇa° || Pr bhir for vipattir || 23 M śreyaskārity || M eva for evam̄ ||

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1 bhNΨPbhr̥ bruvīti. A with us || A bho sādho mām uttāraya | tat śrūtvā vrāhmaṇobravīt | yuṣmannāmagrahaṇena trasyate &c., l. 4. Before yuṣman° the corr. of A ins.: bho vānara tvam̄ prakṛtyā camcalāḥ | kūpān nirgataḥ san mām samtāpayasi | vānara āha maīvam̄ vada tvām upakāriṇam aham̄ śapathapūrvakam̄ nōdvejayāmi tatas tena dvijena vānaropy uttāritaḥ atha sarppa āha bho sādho mām

uttāraya । tato vrāhmaṇōbravīt. But none of our MSS. including Bh, p, K has this short dialogue between the brāhmaṇa and the monkey ॥ M eva śrūtrā ॥ 5 N nādṛśūmaḥ for na dasāmaḥ ॥ 7 Pr om. te ॥ 11 ΨP mārāṇvgrahāṇyā e°, with, in Ψ, two dots over ha ॥ N om. bhavataḥ ॥ 12 M evam uktā grahābhīmukham ॥ 13 N guṇābhīmukham ॥ ΨPM (not p) prāyāt, Pr prayātāḥ ॥ 14 ΨPPrMp asmin for tasmiṣe ॥ 15 Pr i, om. ti e ॥ ΨPPrP (not M) om. all between prāyāt and atha, l. 18. In p the missing text is supplied in the margin by a later hand ॥ M sarppenāpy uktam । pātālarāzy aham nāgah । tat trayā kārye smaraṇīyōham ity uktvā pātālam prāyāt । kṣa ili sōy y uttāritāḥ &c., l. 20 ॥ 16 bh bharate, which a corr. corrects to Bharatā ॥ 18 N om. sa ॥ N om. one muhūḥ ॥ 19 ΨPPrP mamāpy ॥ 20 N tenābhikitam ॥ 22 ΨPM cnam for cram ॥

## Page 63.

1 Pr smṛta ॥ 2 M reditāny ॥ bh āśrāsitasva (?), corr. by cop. to āśrāsitas ca; N āśrāsitasva sa naiḥ ॥ 4 N nirṛtyam for nityam ॥ bh bhavatām, N bhavatām for Bharatā ॥ 6 ΨPPrM graiveyakādikam ॥ 7 N om. ca after uktam ॥ 8 N tat sakāmata sarvam for tatsaktam etat sarvam ॥ N prasuptam for suprayuktam ॥ Pr ra for tara ॥ 9 A corr. of bh corrects nīmittam to nīrmittam ॥ ΨP bhagavān for bhāvān; Pr bhāvān, but one akṣara before vān del. with gamboge ॥ 10 Pr vrāhmaṇa tat gr° ॥ Pr sa mamāro-pakārī ॥ 12 bhN ΨPPrMp Bh pādārghā°; A with us, but apparently corr. to pādyārghāksina°; Bh pādārghāsanānākādānāpānabhojanādīsatkriyāṇi ॥ bhN °svādāna° for °khādāna° ॥ N ādīśamatu for ādīśatū ॥ 19 N dṛṣṭvā 'bravīt, om. rājā ॥ N trayaīdām ॥ 23 M bādhavītā for bandhayītā ॥ N śūlim, corr. by cop. to śūlīm ॥ 24 N ārohayati, Pr āropayat ॥

## Page 64.

1 Pr taś for taiś ॥ Pr buddhena ॥ 2 ΨPPrMp āgatyābravīc ca ॥ bhN ins. te before tarō° ॥ bhN A ΨPPrM asmad, Bh asad, apparently corr. to asād by cop., for asmād ॥ N mumocā ॥ 4 PrM dakṣyāmi ॥ 6 ΨPM hastasparśān, Pr hastasparśyān ॥ 7 M dṛṣṭā for daṣṭā ॥ 9 N gāruḍikā-tāṇtrikā°, om. °māṇtrikā°, P °māṇtrikabhaiṣajikā°, om. tāṇtrika; L° °māṇtrikā-tāṇtrikabhaiṣajikā° ॥ bhN °kānā° for °kānya°. Bh gāruḍikamāṇtrikā bhaiṣajikā anyadeśavāśināḥ, A gāruḍikā māṇtrikā । tāṇtrikā bhaiṣajikā anyadeśavāśināḥ ॥ 10 bhN samuparacitam ॥ 11 N bhramato ॥ 15 ΨP °māṭrā tām, N °māṭrām for °māṭrāt tām ॥ Pr °kṛtamān ॥ 16 N prātyupajīvitān ॥ N om. tasya ॥ bh pñjām ca gau° ca, the first ca deleted by copyist ॥ N om. ca before kṛtvā ॥ 17 M anām for amum ॥ 19 M m for sarvam ॥ bhN atha (N !) gatārthena ॥ 20 N mantritvena ॥ 21 bhN ΨPPrP (not

MBh) °sujana° for °svajana°, A *sarvasajjanasametena*, corr. from *suḥr(?)tsaj-jana°*; Bh *sukṛtsvajjanasametena* || AΨPPrM *bhogādi°*, Bh *bhogādinā tuṣṭenā°* ||

## Page 65.

1 N °vārana° for °vānara° || After *iti*, ΨPPrMp ins. 9 (1) *kathā*; P adds *śrīḥ*; Bh *navamī kathā* || flourish || || 2 ΨP om. *vā* || 4 ΨP *vinirvarṭtayi-tum* || M *sakah* for *śakyaḥ* || 8 bhNAΨPPrP *nivāraṇīyāḥ*, M *na vāraṇīyāḥ*; A *suḥrdaḥ kleśapathān nivāraṇīyāḥ*; Bh and Śār. with us || 11 N *tathā ca* || Pr om. *yan* || 13 ΨP *śrī* || N *damanam* for *na madam* || 14 N *ayamtrinam* || Over *ayamtrinam*, gloss in bh: *na phosalāve*, and gloss on the last part of pāda 4: *āpatśalerave* (or °be) *dṛṇapāme* || 15 ΨP *bhujamgāḥ sra°*; M *bhujamgastastari-pi vā* || 16 M *vasanonmukhaŋ* || 18 N *vijñāpyamānā* || M om. the words between *pravartante* and *bṛtya°*, writing *nṛtya°* || M *āyāte* for *āyatau* || NPr *duḥkhapāte* || 19 bh *vāhyāḥ*, N *bāhyāḥ* for *grāhyāḥ* || 24 N *śimharāha* || 26 bhN *puruṣaś carati* || Ψ *tvariti*, corr. to our reading; p *svariti* || M *bhayāt pūrvamī harttu vā* || 28 N *pīmgalakarāha* || Ψ and perhaps bh *śasya°*; Pr °*bhakṣyo*, ΨPM °*bhakṣo* for °*bhoktā*; but cp. Śār. 30, 13 || N *katha-sau* || 29 N om. *sa* before *śaśpabhuk* || bhΨ *śasya°*, Pr *śīṣya°*, Bh *trṇabhuk*, A with us || N *vedapādā* || ΨPPrMp transp.: *piśitabhujo* (Pr add. *ḥ*) *deva°*; but cp. Śār. 30, 14 || 30 bhN *bhojyapūtāḥ*, ΨPPrMp *bhojyabhūtāḥ*; Śār. Bh with us. A *bhojrbhūtāḥ* || N *tadāpy* || N ins. *evam*, corr. by cop. to *enam* before *anartham* || bhNΨPPrM (not ApBh) om. *na* before *karisyati* || 32 N *jagati drohe* || 33 In bh gloss on *tejayati*: *tīvṛikaroti* ||

## Page 66.

1 N *śimharāha* || bhNΨPPrP (not AMBh) *tvām*, corr. in p into *tham*! || 4 N *pravekṣyam* || 5 N *pariśramāḥ* || 6 N *duṇḍukasya*, M *duṇḍakasya* || M *maṇītravisarppiṇī* || 7 L<sup>1</sup> om. *katham etat* || PL<sup>1</sup> *damana*, om. *kaḥ* || 9 M *anasyadrśam* || 10 In bh gloss on *yūkā*: *jū* || 12 Ψ *pusya*, bhNPPrM *puspā*, Ap *punyā* for *pustā*; Bh with us || 13 ΨP *saṃvṛtā* || N *duṇḍuko* || 15 bhMp °*subhayo°* for °*m ubhayo°* || 17 M *daivavāśāte* for *daivavaśān* || 19 Pr *saṃyātā* || 20 N *ma* for *mā* || After *kutāḥ*, a mark in bh by the copyist's hand refers to a marginal addition by the copyist, who inserts the following between *kutāḥ* and our stanza 257: *uktam ca ehy āgaccha samāviśāsanam idam kasmāc cirāt dr̄śyase kā vārttā kim u* (Pr *a* for *u*) *durbalo 'si kuśalam* *prīto 'smi te darśanāt* | *evam nīcajane 'pi yuṣyati gr̄ham prāpte satām sarvadā* *tesām yuktam aśamkitena manasā harmyāṇi gaṇtum* (*gaṇtum* being corrected in bh from some other word which I am unable to make out) *sadā* || *oli 3.* NΨPPrMp have the words *uktam ca* and the stanza in the text, ΨPPrMp transposing *kasmāc cirāt* (!) *dr̄śyase* (Pr °*te* for °*se*) and *prīto 'smi te da°*. The

third pāda runs thus in ΨPPrMp: *ity eva* (Pr *eva* for *evā*) *gr̥ham āgatām* *pranayinām* *ye* *lhāṣayām* *ādarāt*; in d they read *gehāni* for *harmyāni* ॥ **22** Pr *eka* ॥ **23** Pr *eka*° for *aneka*° ॥ Ψ <sup>°</sup>*prākārāni*, corr. to our reading, apparently by cop. ॥ **24** N *āsvā*, om. *dilāni* ॥

## Page 67.

**1** N *manoratham* ॥ **3** M *athirodhānām* *daṇṇām* *mayaṭayā* ॥ Ψ P <sup>°</sup>*paiśalaiḥ* ॥ **4** bhN *sthalajalajakhecara*°; P *sthalajalakhecara*°; M *sthalajalasakhevara*° ॥ **6** M ins. *āsvādād* after *prasādād* ॥ P *āsvādayitum* *i* *so* *'bravīt* ॥ **7** NP *so* *'bravīt* ॥ **8** N *asmacchayanād* ॥ **10** M *kāyam* for *kāryam* ॥ M om. *na* ॥ **11** Pr *ri* for *rai* ॥ **12** N ins. *uktaṁ ca* before *tataḥ* ॥ **14** p *kāṇāmr̥lakā-thānake* ॥ Pr om. *tayā* ॥ **17** Pr *vrahma* ॥ **19** M om. *vā kā* ॥ **20** N *navasamāgatvāt*, M *navasamāgamatatrāt* ॥ **21** N *yadā* for *tadā* ॥ **22** Pr *deśakāle* ॥ ΨPPr (not p) M° ins. *ca* after *evā* ॥ **24** N *dr̥ṣṭapradeśe* ॥ N *dr̥ṣṭo* for *daśo* ॥ M *ukrādadhe* for *ulkādagdha* ॥ N *vṛścikadr̥ṣṭa* *iva*; M om. *vṛścikadaṣṭa* *iva* ॥

## Page 68.

**1** bhN *parītaram* ॥ ΨPPr *ṛṣṭadeśam*, p *ṛṣṭadeśam* ॥ **2** Pr *parīttakam*; *parivartakam* also A (spelling <sup>°</sup>*ṛṭṭa*°); Bh *parīrttina* ॥ Ψ P *duṣṭo*, N *dr̥ṣṭo* ॥ **3** Bh *kim api* *śvedajātām* ॥ P *kimci* *sthadajavaracanām* *śrūtrā* &c. ॥ bhNΨMp *anvesayeti*, Pr *anvesayati*, A *anvesaya iti*, Bh *anvesayatha*, om. *iti*; cp. *tair*, l. 4. The reading of the other MSS. seems to go back to some copyist, who took *parivartakam* for the designation of a royal official; but it is a gerund in *am* enlarged by *ka* ॥ Pr *rājavaca* ॥ **4** N *duṣṭuko* ॥ **5** M *dīkām* for *dīpikām* ॥ **6** ΨPPr *māṇtavīśarpiṇī* ॥ ΨPPrMp ins. *nāma* before *vidhi*° ॥ **8** After *iti*, ΨPPrMp ins. *10* *kathā* ॥ **10** N *tyaktā svābhyaṇṭarā*; Ψ P *tyaklā* for *tyaktāś* ॥ N *bāhyā svābhyaṇṭarākṛtāḥ* ॥ **11** In Ψ, a later hand notes in marg. the reading which the *textus simplicior* has in the fourth pāda: *[ya]thā rājā khukhudra[vah]* *iti* *vā pāṭhaḥ*. The bracketed akṣaras have now almost disappeared with part of the margin. Cp. WZKM. xvi. 269 ॥ **12** N *piṅgalakarāha* ॥ M om. *kathām etat* ॥ **14** In bh gloss on *asti*: *gate* ॥ Bh *kasminści*, p *kasminścin* ॥ M <sup>°</sup>*parī*° for <sup>°</sup>*parisara*° ॥ bhNAΨPPrM *jambuko* (N *jambuko*) *nāma* *caṇḍarava* *iti*, p *jambuka* *iti* *nāma* *caṇḍaravaḥ*; Bh and Sār. with us ॥ **15** Pr *sa kaddhāram* ॥ bhN *ksipām* ॥ **17** In bh by a later hand over *sārameyais* in marg. *kutarām* ॥ **18** N *bhayāṇkarātravārasta*° ॥ Pr *pālāyamānāḥ*, Ψ *pālayamānāḥ* ॥ **19** ΨPM (not Pr p) *anupavīṣṭāḥ* ॥ **20** In bh, a later hand corrects *yathāgataṁ* to *yathāgate* ॥ **21** N *nilikā*° ॥ **22** ΨPPr (not p) <sup>°</sup>*saṃjītaṁ* for <sup>°</sup>*rañjītaṁ* ॥ bh *saṃvarttinaḥ* ॥

## Page 69.

1 bh'syāgamam; N syāgamanam, corr. by cop. to syāgamatam; ΨP py āgamam, p pyāgamanam; Hamb. MSS., APrMBh with us; Simpl. h kutobhyāgatam || ΨP vijñāte || 3 bhNAΨBh and Simpl. Hh viñdyān; in h anusvāra del. with gamboge; Simpl. I with us; Pr vamdyā; M vadyān || 4 bhNΨPPrMp and Simpl. h chreyam; A and Simpl. H śreyam; Bh śriyam Simpl. I chriyam || 6 bhNΨPPr vrajata, A brajata, Simpl. h vrajatah, Simpl. H vrajathah; Bh and Simpl. I with us || 8 Pp °panjharāntasthāh || 9 Pr °hiranā° || 12 N sthagitkām || 13 bh ins. ca after °dhāratvān || N yena for ye || 15 ΨPPrMBh rājya for rājye; A om. rājye. Read rājyaśriyam with the Ψ-class? || 16 Pr pura, om. tak (at the end of a line); ΨPMpBh puraḥ; Simpl. HIh tatpurataḥ || 19 bh śulakita°, corr. by a later hand; NΨ pulikita°, but in Ψ corr. by cop. || 20 ΨPPrM tārasvareṇa || 22 In bh gloss on vāhitā: vāmcitā || 24 Pr pālayitum, corr. to palayitum ||

## Page 70.

1 After iti, Pr adds 11 kathā, Ψ kathā, with a small 11 over the line by cop.; p kathā, P kathā 11 || flourish ||, M kathā 11 || Pr pīngala āha, N pīngalakar āha || 2 bhNΨPPrBh śrastāmgo, M sastāmgo, A grastāmgo || 3 Pr adi for adya || N devapādāmkitam || 5 N uktyotthāya || 8 bh arnivṛtam, NPr anivṛttam || 9 Pr om. 'py a || 10 p tathā ca || Pr janmāpi dukkhāya || 11 N sevakāvṛttir || 13 Over rkha of mūrkhāh cop. of Ψ writes sa; P mūrsaḥ || 14 bhN āhārann || M svāstho || 15 In bh gloss on vakti: kutaru || Before vakti in Ψ vya, del. again by cop. || Pr va for na || Pr sacako for sevako || bh 'pīja, N pīja for 'pīha || 17 In Ψ carati corr. from carita by cop. || 20 ΨP °parokṣas ca, corr. in Ψ by later hand to our reading || bhN parivittānuvarttināh || 22 bhN pratyāsatyam, corr. by later hand in bh to pratyāsaktim; in Ψ gloss on pratyāsattim: āsannatām || 23 In Ψ gloss on avahitamanās: sāvadhāna || 24 P sadr̄yam || 26 bh sumiṣtenā°, N suṣtenā°, ΨPPrMp supuṣtenā°, pu being corrected in p from some other akṣara; Bh supiṣtenā°; Hamb. MSS. and A with us. We should perhaps read sumiṣtenāpi, as the author uses the compound mistānna p. 137, 13 || 28 bhN ko for kau || 29 bhN cimptya || M om. mukur || 30 om. damanakasya || 33 ΨPPrM °bhakṣaṇām ||

## Page 71.

1 bhN āgatam; p āgamam, corrected to ā°; M āgama || N tad ya namītārām || 3 ΨPPrMp upagataḥ || N samīvākar || 4 bhN rājñā || 9 NΨPPPr apūrvā°; M apūrvapratimānam viśeso || 10 bhNAΨPPrMp yat for yah; Bh (reading pratibhāviśeso) yah with us. Śār. also yah || 15 ΨPPr °vilkṛti° || 16 Ψjvāyate || 18 bhNPPrMp saduḥsaham, A suduṣsaham, Bh

suđuksaham || 19 N drśan || 22 N kuhuka° || 23 M om. damanaka ||  
 N ninimittā° || 24 ΨP pararañḍhṛānvesiñāś ca || M om. evam etat || 26  
 N tatra twice || 27 M guṇayātināḥ || M ati for avighnāni || 32 N  
 sukr̥tān yathā || 33 bhNAΨPPrMp asaṁbhinnārthamaryādāḥ; Bh with us ||

## Page 72.

1 M om. uktam̄ ca || 8 N kaścid || 10 N krūditah || bhN 'bhivarttate || 12 M guṇād for guṇāśravaṇād || 15 Pr tvadako || P tavāñtikām̄, corr. by cop. to our reading; Ψ tavāñkitām̄, corr. by cop. to tavāñtikām̄; M tevāñtikām̄, om. nāyātas ta || 17 PMp (not ΨPr) gañgā || p yāñti || 19 N pr̥thito || M sthāpi for 'sthya api || 20 bhN 'bhāvah sañp̄ || 22 N usyase, corr. by cop. to usyate || Ψp asmin sarasi, but Ψ ma in margin, hā having disappeared with the greater part of the margin || 23 Pr om. viharamāñayoh || 24 N ulūkar ||

## Page 73.

3 Pr am for aham || 4 Ψ ivāhāvāse, vā being del. again by cop. || 7 P athu || ΨPPrMp vane, om. padma || 10 P priyasudbhat te || Ψ 'ham̄ || 14 bhNΨPPrp vanijyāraka°, Bh vanijyāraka°; A with us || 15 bhN pratyūṣe kāle || bhN prayāṇakaśaṁkham̄; AΨPMpBh with us || 17 ΨPM annupaviṣṭo || N durnimittam̄ ca° || 19 Pr °pyākarṇam̄, om. pūrṇam̄; N °pūrṇabāñam̄ || N ca ulūkanidānīkaṭavāśi || 21 bhNΨPPrM a° vi° ca goṣṭitvād iti, p goṣṭi iti; Bh akālacaryā iti, A with us. Then ΨPPrMp ins. 12 kathā, P adding || flourish || || || 22 P viṣamacittas || After sarvathā (Pr °thāḥ) ΨPPr the figure 12 || 24 N viṣakum̄bhapa° ||

## Page 74.

2 N, misreading the old-fashioned jjh of bh, which is almost the same as in our specimen, vol. xi, Table II, no. 9, l. 3 b: samprojjita°, P samprejhitā° || 3 bhN °prāśneṣu (N °sn° for °śn°) svinnomittarāḥ || 5 In bh gloss on śikṣito: bhaṇyo || 7 M citra° for vicitra° || 8 bhNAΨPPrMpBh paśūnyā° || ΨPPrMp °vinayābhīmāna°; Pr °mali, om. nam̄ || 12 N grāhivittam̄ for cittagrāhi || 14 bhΨ śasya°; A śaśabhaṣyaḥ, Bh śisyabhaṣyaḥ || ΨP āniṣabha° || 15 P cittam̄ || 16 Pr vivāham̄ samkhyam̄ ca || 17 bhNΨPPrMbh °śikharām̄, A °śakharām̄ || 19 bh bhadāñtah, corr. by cop. to tada°; N pradāñtah || 20 Ψ °pr̥śitah, corr. over the line to our reading; P °nr̥śitah, M °tr̥śih || 21 M enam̄ for pānam̄ || 22 M pratisurabhīga° || N mālatīm̄ || 24 Pr upahāyañvam̄ || 26 bhN °rasāsvādulubdhāḥ || 27 bh tatkarnyayavajapavana°, N tatkarnyayavajapavana° || ΨPPr °preñṣitaiḥ, M °preñṣitaiḥ || 28 bhNM bhūmiprāptāḥ, ΨPr bhūmiprāptā, P bhūmīm̄ prāptā; Sār. SPA and Bh with us || 29 bhN roṣo for doṣāḥ ||

## Page 75.

1 bh °śyāmābhāsōm, N °śyāmāmbhāsōm || 3 M phalaṇakatratrā for phaṇacakra || bhN °māyāyor || 6 Pr mūrṣe for loka || M ca mārkhesu || 9 N °prak-  
ṣṇāna° for °pramlāna° || 10 M °putrair for °puṭair || 12 ΨPPr kāla || bhNpBh °racitaiḥ, AΨPPr °caritaiḥ, M °varitaiḥ. Our reading is that of  
Śār. || N prem, then beginning of kho, then blank for one akṣara, then  
cālāyan, cā of course being the misread second half of kho. In bh this  
passage has no defect whatsoever || 16 Ψ svābhāvāt, corr. to our  
reading || N vimṛśateti, ΨPPrMp gaṇayati for vimṛśati || 19 M om.  
kuruyuḥ || M uṣṭro || 20 N damanakar || 22 M sāgara° nāma  
vanīvā (!); ΨPPr om. vanīk; p ins. sārthavāhaḥ after nāma || 23 M  
mūlyā°, om. bahu || N °cailakasya || 24 bh (not N) viṭakanāmā u° || 25  
Pr celakabham || 26 Pr viṣame 'smīn for viṣamā, asmīn || M nā 'smen for  
'smīn || ΨPPrMp sthānake; the following na is supplied under the line  
in Ψ || 28 bhΨ śāsyam, Bh śāspāṇi, A śāspāṇi ||

## Page 76.

2 N om. simhaḥ || 3 bhN atas for atha; in Bh the passage is  
altered. Śār. and Simpl. Hh atha || 4 bhNΨP °rūpyam; APrp  
with us. In Bh this passage has been altered with the aid of the textus  
simplicior || 5 N sas for sattvam || 7 Pr tamaḥ for tataḥ || M itiḥa  
for iha || 8 N °citta° for °vṛtta° || Pr sārthavāhaḥ for °hāt || Over  
avagatā, gloss in bh: jñāta || N avagatobhyupapattiñā; in Ψ gloss in margin:  
jñātasamāc [the rest -āra ?- torn off with part of marg.] || 10 Our MSS.  
except Pr with us pamcaseṣu, corrected by gloss. of bh to pamcameṣu, by cop.  
of p to pamcaseṣu, which is the reading of Pr || 11 bhN ātyayikāyadi;  
gloss. of bh separates yadi from the preceding and the following akṣaras  
by small vertical strokes over the line || 12 bhNAΨPPr sūḍamto; in  
Bh this passage is altered || bhN ayam for aham || 15 Ψ reads exactly  
as our text; but a corr. adds a second kiṁ over rthe of pūṣṭyarthenēti. The  
r-hook of rthe is in Ψ prolonged to the middle of the horizontal stroke  
of ne (written न). Hence PL<sup>1</sup> adopting the false correction and taking the  
prolongation of the r-hook as an ai-stroke, pūṣṭyarthe kiṁ naiti; M pūṣṭyā  
kiṁ naiti || N simhar || 17 In bh gloss on mamōpānayadhvam: yūyam ||  
bhN tesām for tato || 18 bhN ūceis for ūcūs || 19 N krīdayā ||

## Page 77.

1 Pr ins. pavatā after bhavatā || N om. param || 2 bh (not N) āste,  
M asmin for asti || N śṛṅgāla || 3 ΨP vinyapya || 4 ΨP tiṣṭatu ||  
ΨPPrMp and Simpl. H om. gr̥ham; BhA and Simpl. Ih with bhN || 5  
Pr upadiśya for uddiśya || 6 Pr svāmina || 8 N diśo for devādeśo ||

11 Over *pāpādhama*, gloss in bh: *he* || Pr *yaty* for *yady* || ΨPPrMp *vyāpādayisyāmi*; Hamb. MSS. with bhN || 15 Ψp *pradhānam*, corr. by the copyists to *pradānam*; but the original reading is still well visible || 18 N *abhayapradhānam* || 19 Pr *sva* for *sa* || 20 Pr *prayati* || 21 bhN *eva* for *svam* || 22 In bh, *nya* of *anyathā* is partly worn off, but still to be made out with certainty; gloss. however writes over it *nya* in order to ascertain the reading. The copyist of the MS. to which N goes back, misreads the original *nya* for *tha* and takes the second *nya* for a correction; hence N reads *atha anyathā asmākam* || 24 M *ya* for *ye* ||

## Page 78.

1 bhN *tasmād asmābhiḥ* || 2 bhN ins. 'pi before *vahni*° || 5 PL<sup>1</sup> *yasmin* for *tasmin* || 6 N *nābhigamdhe* || ΨPPr(not p)M *bhavānti* for *vahānti*; but cop. of Ψ adds in marg.: *vahānti pāṭhaḥ* || 7 Pr *rācate* || 8 M *tam* for *tān* || 9 bh *mahatī vesthā*, corr. by gloss. to *mahatī vecchā*; N *mahatī vascchā* || 10 bhN *kṣudrāt* for *kṣudrogāt* || 11 N *paralokasya* *pra*° || ΨPPr *śarīra*°, M *śarīre*° for *svaśarīra*° || 13 N *bṛtyeṣu* for *bṛtyasya* || 16 ΨP(not PrMp) om. *prāptam* || 19 Pr *devasyāpūyātānā mama* || 20 bh *svargaśaktir*, N *svargaśaktir* || 21 N *mrrtyo* || 22 In Ψ *padam* corr. from *madam* by cop. || 23 ΨP °*bhakṣiṇāt*, in Ψ corrected by copyist; but the correction is not clear, as the caret, which is put as deletion mark under *i*, looks like part of the *i*-stroke with a dot to its right, the angle being not closed ||

## Page 79.

5 N *prāpta* || 6 Over *apasara*, gloss in bh: *tvaṁ* || Pr *tathānuṣṭitāḥ* || 8 PPrp °*dhāraṇam*; M *prāṇam* for *prāṇadhāraṇām* || ΨPPrMp add. *yataḥ* after *uktam ca* || 12 bhN *svalpakāyas ca jā*° || Between *svajātīyaś ca* and *nakhā*°, bhPPr ins. ścāca, NΨ *śvāca*, M *śvāva*; p *ścāravaca* deleted by smearing with gamboge; A ins. *ca*, deleted by smearing with gamboge; Bh with us || N ins. *ca* after *eva* || 13 N *dvīpi* for *prāṇaiḥ*. This seems to have been, in some previous MS., a correction of the faulty *dvīpī*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || 16 ΨPPrM *etadartham* || M *samsagram* for *samgraham* || 17 M °*vasānemṛte* for °*vasānēṣu na te* || 18 N *aparasaratu* || ΨPMp *prabhūm*; Pr om. *svaprabhūm* || 19 N *dvīpi* (see remark on 79, 13) || 20 N *sarggavāsaḥ* ||

## Page 80.

1 Pr *śobhanāny* (om. *vacanāny*) || 3 ΨPPrMp *vijñāpayāmi* || 4 Pr *yuktam muktam* || 5 bhNΨPPr *nakhāyudhatvāt kathām*, M *nakhāyudhatvāt kathām*, A *nakhāyudhatvāt tat kathām*, Bh *nakhāyudhas tat kathām* || 7 N

manasyāpi || **9** In bh, *vijñapayāmi* has been corrected, perhaps by cop., to *vijñāpayāmi*, but the correction is not very clear. N with the other MSS. || **12** N *mayobhaya*° || **13** bh *pa*, N 'pa for 'pi || M om. *nti tām ga* || **14** N *projjita*°, a misreading originating in the old-fashioned form, which *jjh* has in bh; see remark on 74, 1 || M om. *yām gatīm* || **16** Pr om. all between °*nayano* and *bahavo*, l. 21, inserting the missing text after *rājā*, l. 22, and repeating the words from *bahavo* to *rājā* incl. || **17** N om. *tāh a*, writing *bhakṣitohām* || **18** After *iti*, ΨPPrMp add *kathā* 1 13 ||; P adds a flourish || **20** bh *grdhraparicāra* and °*paricārāl* || **22** N *linyeta* (*pse* in bh resembles *nne*); M *lipsate* || bhNPr (in both places, see above, l. 16) °*pravāritas*, M °*pravaritas*, p °*prasāritas*; AΨP with us; Bh °*pratāritas ca* || P *vicāritas-turājāvicārākṣamo* for *vicārākṣamo* || **24** P *paricāro* || **25** ΨP *āhāḥ* ||

## Page 81.

**3** Pr *pathyodanam* || bh *mahājanastambhām*, corr. by corr. to *mahājanastambhā*; N *mahājanastambhām* || **6** ΨPrp *bhayānakam*, P *bhakānakam*; M *bhayānaka* || **8** In bh gloss over °*dupasarpaṇam*: *sevā* || ΨPp *evāśreya*, in p deleted again || N om. *iti* || Gloss of bh in margin *rathakārenōktam* || **10** M *bhaksitavyaṇ* || N ΨPPrMp *bhrātrjāyopa*° || **11** N *tataḥ* for *yataḥ* || **13** bhN *bhakṣa*° || ΨPPrMp om. *ghrta*, which in p is supplied in the margin || **14** A °*sākhavaritti*°; Bh with us || N °*khādya*° for °*khādyaka*° || **15** Pr *kṛtayā* || **16** Ψ *pradatta*, bhN *pradattā*, corr. in bh by corr. to our reading || **17** Ψ *pratyaham āgamtavyaṇ*, but *trā* add. in marg. by cop. || **18** M om. *ca* after *evam* || M *prītipūrvam* || **19** In bh gloss on °*vihitasauhi-tyaḥ*: *trptāḥ* || **20** Pr om. *na* || **21** bh *gacchasi*, N *gacchāsi* ||

## Page 82.

**4** Pr °*māsenā* || **5** ΨPPr *tat śrutvā* || Over *karisyāvāḥ*, gloss in bh: *āvām* || **7** N *bhavalopī* || M *viśeṣam*, om. *viśiṣṭam bhakṣya* || **9** N transp.: *atha ra*° *simham dūrād eva dusṭa*° || **11** bhN jump from the first *ārūḍhāḥ* to the second *ārūḍhāḥ*, l. 12, om. one of them and all between them || **12** Pr *āyāmtam* || **15** After °*yāśritānām*, ΨPPrMp add 14 *kathā*; P adds a flourish || **17** M *mṛdu nāny*, om. *nā salilena khanyamā* || **18** In bh gloss on *avapusyanti*: *nāśam prāptumvānti*(!), in Ψ gloss by cop. *hīnāni bhavānti* || **19** In bh gloss on *upajāpa*°: *bheda* || **21** Pr om. *yuddhāt* || N *yuddhate*, a misreading for the old fashion of writing *e* by a vertical stroke before an aksara || **22** N *ye* for *yān* || Pr °*sāndhais* || **27** Pr *sukhāvaddhau* ||

## Page 83.

**2** bhAΨPPrMpK unmetrically *dvipaturagasarāmarāḥ*, N *dvipaturagasa-mācarāḥ*; Bh with us || **6** bhΨPPrMBh *tathāpy*, A *tathāpi*, N *tayāpy* for

tañ apy ॥ bhN uktam for ayuktam ॥ 9 M om. ca after āha ॥ 12 N  
 tidiñibhād for tīñibhād ॥ 13 Between etat and damanakah, M ins.: damanaka āha । kathām etat ॥ 15 bhNΨPPrM jūṣa. Corr. of bh writes ū over jū; ApBh with us. As to the origin of the corruption see the form which jjh has in our Table II, no. 9, 1. 3 ॥ 17 N parivṛtā for pativratā ॥ 18 N datukārābaddhaphalā; Pr °lāvaddha; M °ṣalā for °phalā ॥ 20 M prasare ॥ ΨPp tañibho, in p corrected ॥ bhN natr for nanv ॥ 21 N prasurēti ॥ 22 Pr abhyarthah ॥ bhNΨPPr sa dūram; correct our text, which gives the reading of ABh ॥ 24 ΨPPrM (not p) era for esa ॥

## Page 84.

2 N drṣṭvāira ॥ M om. durāsadam kojayati ॥ 3 N grīṣmātapaś ta° ॥  
 4 N madāñdhasya nāgasya ॥ Over nāgasya gloss in bh: gaja ॥ 6 Pr maru, om. ti ॥ M prabhāke for prabhātike ॥ 8 M om. kumbha ॥ 11 Over apahara gloss in bh: trañ ॥ In bh gloss on matto: sakāśāt ॥ N om. pādas d of āryā 320 and ab of āryā 321 ॥ 14 Ψ om. sā, but cop. supplies it in marg. ॥ 16 N hānyā for hāsyo ॥ bhNΨPPrM p bhavīyati, A bhavīyasi, Bh bhavīyasi ॥ 17 In bh gloss on hadate: karoti ॥ 18 Ψ vālmanah ॥ ΨPPrM om. srayam ॥ Pr sārāsāre, om. iti; ΨPp (not M) sārāsāreti ॥ retti all our MSS. ॥ 19 Pr ākhā for ālmā ॥

## Page 85.

2 N kāñṭābhṝṣo ॥ 3 N tiddibhar ॥ 5 In Ψ nāma added over the line by cop. ॥ 8 ΨPPrMp transp.: sara idam ॥ Pr anya ॥ 11 N viyogāḥ du°, ΨPPrM (not p) viyogāt duñkhāc ॥ bhN M om. ca, writing bhN duñkhād, M duñkhān ॥ 17 ΨPPrMp sahānetum ॥ 18 bhN asy, ΨPPrM (not p) abhy for asty; Bh with us; A asty apāyah ॥ 19 bhΨ damtasamdeśena, but in Ψ the e-stroke deleted again by cop., N damtasamdeśena; A damtan । sadam̄sam̄dam̄senā, Pr with us ॥

## Page 86.

1 ΨP pyaṣṭi° for °yaṣṭi ॥ 2 N bhavīyati ॥ 4 ΨPPrMp °nagarasayō-  
 pari°; ABh with bhN ॥ 7 M śrulvā palād, om. sannamṛlyus cā; Pr ins.  
 am after cāpalād ॥ 8 bhP (not p) bravan ॥ Ψ eva vāśrayāt, corr. by  
 cop. to evāśrayāt; hence PPrMp evāśrayāt ॥ 9 Pr nitilāḥ ॥ 11 N  
 om. 'hañ ॥ Before iti, bhN A ΨPPrMp ins. api (hitakāmānām api iti);  
 Bh with us ॥ After iti, ΨMp ins. kathā 16, PPr kathā ॥ 16 ॥ P adds  
 flourish ॥ 13 ΨPPrMp °matis tathā ॥ 14 bhN ete ॥ P mukham ॥  
 In Pr gloss by a later hand on yadbhavisyo: daivaparo ॥ 15 M sā kathātti ॥  
 17 bhNA °drahe for hrade; in bh gloss over °drahe: hrade; Śār. 45, 8 with  
 ΨPMp ॥ M mahākāyo, om. yās tra ॥ 18 N ins. ca after °vidhātā ॥ 20  
 Pr matsyabamdhānām ॥

## Page 87.

1 Pr *paresvo* || 2 Pr *apicchinnam asrotasam*; in  $\Psi$ , *avi*<sup>o</sup> corr. from *api*<sup>o</sup> by cop. || 5 N *tatsamayopacitā* [corr. by cop. to  $^o$ ta<sup>o</sup>] *karmanā* || 7 N *tā* for *vā* || M om. *vā na vēti* || bhN *cēti* for *vēti* || 8 Pr *parivaktum* || 9 Pr om. *ca* || 11 Pr *siddhyati* || 12 bhN  $\Psi$ PPrMp *eva* for *eṣa*; ABh with us || 14 bh $\Psi$ PPrM *sameṭe*; ABh with us || 16 bhNA $\Psi$ PPrM *jalasyāntar*, cp. Śār. 46, 1; pBh with us || 17 bhN *jalād* || 18 N *sthitah* for *sthāpitah* || bhN *jalāśrayam*, Bh *jalāśraye*; A with us || N om. *pravīṣṭah* || 19 bhN Bh *samullasan*; A with us || Pr  $^o$ laguṭa<sup>o</sup> || bhN *jarjitaśarīrah* || 20 Pr *tāḥ* for *taiḥ* || 21 N *bravīt* || After *iti*, p adds *kathā*,  $\Psi$ PPrM 17 *kathā* ||

## Page 88.

1 bhN *tatra* for *tan na*, in bh corr. to our reading by corr. || 4 Pr *devaḥ*, bhNp *iva* for *divaḥ*; in N, *ḥ* has been added subsequently || 8 bhN *śiśūnām* for *śūnyam* || 9 bh transp.: *yad ā*<sup>o</sup> *me*; N with the other MSS. || 11  $\Psi$ PPrMp ins. *yan* before *na* || 13 For *bhadre* Pr *ti* [this corr. from some other akṣara by cop.] *tti*, with *bhī* add. over the line ||  $\Psi$ PPrMp *yad* for *yāvad* || 14 Pr *āyaputra* || 15  $\Psi$ PPrM *samudre vigrahaḥ*, but cop. of  $\Psi$  adds *na* exactly over *dre*; p *samudrena vigrahaḥ*, corrected by third hand to our reading || 16 M *apidaitvātmataḥ* || bhN *samutsakah* || 18 N *prāha* || Pr *priyam* || 20 Pr *krtrō* ||

## Page 89.

1 In  $\Psi$  gloss by cop. on *vipruḍ*: *biṇdu*; the same gloss in p by third hand ||  $\Psi$ P  $^o$ vāhinyām || At the beginning of a new page,  $\Psi$  repeats the preceding words from *sakalam* (incl.) 88, 21 to *caṃcvā* incl., but this repetition is bracketed by cop. || Pr *āśrayethajalpitena* || 2 N *prāha* || 3  $\Psi$ PMp (not Pr) *anirveda* || bhN  $^o$ sannibhāḥ || 5 N om. *yataḥ* || 6 Pr *pau*, om. *ruṣam* || 10 M ins. *hiṁ* between *api* and *vihagān* || 12 bh *samudro*, and an o-stroke over the line, corr. by corr. to *samavā*; then the copyist leaves out a blank for 5 akṣaras, filled in by the corr. with *jaha-durjayaḥ*, *jaha* being again corr. into *hi*, the reading being now *samavāyo hi durjjayaḥ*; but the corr. adds beneath the line *samudāyo hi*; N *samavāyo* for *samudāyo* || bhN *hi durjjayaḥ* for *jayāvahāḥ*. Hamb. MS. H *balāvahāḥ*; Bh *samarāyah sudurjayaḥ*, A with us || 13 The  $\mathfrak{s}$  of *āvestyate* in bh is so small, that  $\mathfrak{s}tya$  looks almost exactly like *dya*; hence N *āvedyate* || 15 bhNA $\Psi$ PPrM *caṭakā*; but cp. p. 90, ll. 3 and 15. Bh with us || 16 bhN *mahatām ca virodhena* || 17 M *tiṭṭibha prāha* || 19  $\Psi$   $^o$ gahane *pra*<sup>o</sup>, corr. to our reading by cop. || 20 Pr *sam̄tatikāler* for *sam̄tatir* || 22 N *caṭakayugmam aśritām* ||

## Page 90.

1 In Pr gloss on *puṣkarā*° by later hand: *śuḍāḍaṇḍena* (!) || P *śirṇāni* ||  
 2 Ψ *caṭakayugā*, writing the following *laṇ* so as to cover part of the wrong  
 ā-stroke; P *caṭakayugālaṇ* || 3 N *sthāpatya*° for *svāpatya*° || 5 M  
*tadadu* [2nd hand adds *h*] *khita*, om. *dukkha* || 8 bhΨPPrMp om. *ca*  
 before *mūrkhaṇām*; bhΨPPrM insert it after *mūrkhaṇām*; NABh Hamb.  
 MSS. with us || 11 ΨPPr *tadduḥkkhāl* || Pr *anertho* || M *niṣevatā* ||  
 13 M *upatiṣrati* || 15 ΨPPr (not p) *caṭakā*, M *chaṭakā*. bh seems to  
 have had originally our reading, but corr. to *caṭakā*; N with us || N *madān*  
*ma* *saṇ* [*saṇ* deleted by cop.] *ma* *santāna*° || 17 bhNAΨPPrMBh *kimcid*;  
 see above, p. 32 || 18 bh *vinirarttate*, but *ri* del. by cop. N with us || M  
 om. *viṣamāṇu* || 20 ΨPp *apakṛtya*, in Ψ with a small *u* over the initial *a*;  
 but with bhNPr the Hamb. MSS. have exactly the same readings as our  
 text, except Hamb. MSS. *kṛtaṇ* for *naraṇ* || Pāda c in M only: *upakṛte*  
*yoh* || 22 Pr jumps from the first *syād* to *syāt* 91, 2, om. one of them and  
 all between them || 23 N *saṛpo* for *saṛvo* ||

## Page 91.

1 M om. *tathā ca* || 3 Pr *nivṛtīḥ* || 4 Pr om. *param* || 6  
 bhNAΨPPrMp *caṭakāyā*; Bh with us || 7 bhNAΨPPr *caṭakā*, M *caṭa-*  
*kām*; Bh with us || 8 N *sāhāryyām* || 9 N *makṣikā prāha* || N *bhadre* ||  
 10 N *jamīlūko* || 13 ΨPPr *vikalpyamte*, M *vikalyam* for *vikalpante*. In Ψ  
 gloss by cop. *vikalpyam* *na* *prāpī*[*avyam* *i*] *ti* || 2 *jñāyā*. The bracketed  
 syllables I supply by conjecture. In the MS. they are torn off with part  
 of the margin || 16 In bh *janasya* corr. to *gajasya* by corr.; N with us ||  
 N *gatā* for *gatrā*; M *gatāsyā* for *gatrā tasya* || 17 N *nimīlito* || 18 Pr  
*taṭā*°, om. *gatā* || 19 N *jalāśraye* || bhNAΨPPrMp *muktrā* for *matrā*, in p  
 corrected to our reading, which is that of A. Bh *gatvā* || 20 bhN  
*patitāh*, *ta* being corrected by the copyist of bh from *ta* || 21 ΨPPrM  
*nimīlītākṣaḥ* ||

## Page 92.

1 bhNAΨPPr *caṭakā*, M only *vaṭa*; Bh with us || After *iti*, Ψ adds  
 || *kathā* 18, P *kathā* || 18 || || flourish || ||, Prp 18 *kathā*, M *kathā* || 18 || 2  
 bh *suṛtsamudayena*; N *suṛtsamudāya* *vinā* *na* for *suṛtsamudāyena* || N om.  
*iti* || 5 N *tenāvam* for *naīvam* || 7 N *loha*° for *loṣṭa*°, omitting  
*nicayāḥ* and the following words to *sya* (excl.) of *mahodadhibrahmasyo*, l. 9 ||  
 bh *niścayāḥ* || Pr *pūrayāmīḥ* || 9 N *prāttakālām* || 10 N *nyagrodha-*  
*vāṣī* || 11 M *vāsyati* for *dāsyati* || 12 N *śrāvyaṇ* || M *vṛddhā ye*, om.  
*nām* *te* *vṛddhā* || N om. *hi* || 22 bhN *kāle kramāt* ||

## Page 93.

**1** Ψ *kathācit* || **2** M *āhārārtha* || **3** Pr *hāmsāvāsedu* || **4** M  
*kṛtāhārā* for *vihārā* || **6** bhN *°bamdhā* for *°bandhana*° (N *°yyasanām*) ||  
 M *ma* for *mama* || **7** N *sarvēpi vi*° || bhNAΨPPrM (not p) *sma*, in A  
 visarga added over the line; Bh with us || **9** M *athásau prāha* ||  
 bhNAΨPPrBh *kuruta*, M *kurut*. M's reading is to be explained by an ai-  
 stroke of *°तिस्* (i.e. *°tais*) l. 12, whose left-hand end goes exactly to the nether  
 end of the vertical *ta*-beam and which looks like *virāma* || **10** ΨPMp  
*sameti*, Pr *samete* || M *hir* for *bhavadbhir* || ΨPPrMp *mṛtarūpenā*° || **14**  
 ΨPPrP *viśrabdhamatinā*, M *viśnaśkamatinā* || **15** L<sup>1</sup> ins. *sa* after *kramena* ||  
 N *sarvepi* || N *°miti*° for *°mati*° || **18** After *iti*, ΨPr add *kathā* 19 || ||,  
 P *kathā* || 19 || flourish || ||, M *। kathā* || 19 ||, p *kathā* 10 (!) || **19** ΨPPrMp  
 ins. *pi* after *sarve* || NΨPPrP only *hāmsāntikām*, M *hāmsāntikām*; A Bh  
 with bh || **21** M *eka* for *eva* || **22** ΨPPrM *ākramādaravēna* || **23**  
 M om. *'pi* after *garudo* ||

## Page 94.

**1** bhN *saṃyātaiḥ* for *saṃaye taiḥ* || M *°vīyogakām duḥkham* || **2** N  
*patirājñe*, corr. from *patirājāya* by cop. || **3** bhN *°jīvito* || **5** In bh gloss  
 over *pracchannām*: *guptam* || **6** M *huduḥ* (sic!); Pr *huduḥ ke*, om. the  
 following akṣaras to *nagātṛo*, l. 10 || **10** Pr *ta* for *tatra* || **12** Pr  
*sarvattaiḥ* || N *°tacum* for *°tanum* || **13** N *upagato* || **16** Pr om. *tan*;  
 ΨPMp om. *ta* of *tan*, writing *nnūnam*; in p *ta* has been supplied by 2nd  
 hand || **19** After *iti*, Ψ ins. *kathā* 20 ||, PPr *kathā* || 20 ||, P flourish || ||,  
 M *kathā* || 20, p *kathā* 19 ||

## Page 95.

**1** N *prāha* for *āha* || **2** ΨPp *abhihitī* || **3** N *garuḍa prāha* || **5** N  
 om. *na* || **8** M *tataḥ* for *tat* || **10** M om. *na* || **11** Pr *kalaval* for  
*putraval* || N *lābhayen* || bhNΨPPrP (not M) *chreyam*, A *śreyam*; Bh with  
 us || **14** N *saṃānitāś* || **16** Pr *ālokya*. In Ψ, *avalokya* has been corr.  
 from *ālokya* by cop. || Pr *pramyoñvāca* || **18** bhN *bhagavan lajjayā* ||  
 Pr om. *maya* || **19** bhN *cchālatām* || **22** N *bhagavatā muktam* for  
*bhavatā* ||

## Page 96.

**1** In bh, *saṃudrād* a° has been corr. by corr. into *saṃudrāñḍakāny*, which  
 is also the reading of N || M *saṃtośāsura*° || **2** bhN *gacchāmaḥ* || **3**  
 Pr *ānuyaśirām*, ΨPMp *āgneyaśaram* || **5** bhΨP *°cakītām sakala*°, in bh corr.  
 to our reading by cop. || **8** N *ajñāyeti*. After *iti*, PMp ins. the number  
 21, omitting *kathā* || bhN *avagatas tatvārthaś* || **10** bhNAΨPPrMbh  
*prāśastāñgāḥ* (N *°mga*). Cp. Sār. 47, 4, and above, 70, 2. In SP and Simpl.

the passage is altered. The corruption of our MSS. of Pūrṇ. may originate in a correction of some previous MS., where *sra* or *śra* was written over *śa*, which some copyist misread for *pra* ॥ 13 N *utthāya* for *uktvā* ॥ M *karaṭasakāśaṃ* ॥ 14 bhNΨPPrM *bhīṣṇitau*; A pBh with us ॥ N *karaṭaka prāha* ॥ 15 bhN *jñāsyasi bharāṇ* ॥ N *karaṭaka prāha* ॥ 17 bhN *ivāṇibhasā* ॥ 18 N *damanaka prāha* ॥ 20 N om. *hi* ॥ 22 N *kṣamayo* ॥ N *niṣṭā* for *viṣṭhā* ॥ M om. *rā niṣṭhā* ॥ N *yasyeham* ॥ 24 N *damanaka prāha* ॥ 27 bhN *pūrṇapakāriṇām* ॥ 28 PL<sup>1</sup> *anyatra* for *anyac ca* ॥ bh *vihato*, N *vihito* for *nihato* ॥ bhN *eva* for *esa* ॥ ΨPMp (not Pr) *bhavīṣyasi* ॥ 30 N *caturakopamā* ॥ 31 N *karaṭaka prāha* ॥

## Page 97.

2 bhN °*caturakāśamku*° ॥ 5 ΨPPrMp *āśrītāḥ* ॥ 8 ΨPPr (not p)M om. *te* ॥ 11 N *srāmī* ॥ N *buddhipraveṇa* ॥ 12 N *tathā* for *yathā* ॥ N ins. *ca* after *vyāpādayati* ॥ 13 bhNAΨPrp *akṛtam*; PBh and Simpl. MSS. HIh with us ॥ 14 In Ψ gloss by cop. on *tām*: *buddhim* ॥ 17 N *variṣyāmi* ॥ PrM *tataḥ*, ΨP *tata* for *tac* ॥ 18 ΨPPrMp om. *bho* ॥ 19 N *adhibalpāḥ* ॥ 20 bh *dviguṇālābhena*, corr. to our reading by cop. ॥ 21 Ψ *prāṇam* *bharati*, but *yātrā* supplied by cop. under the line ॥ 22 N *śāṃkukarṇa prāha* ॥ 23 M *evam* *deva* for *etad eva* ॥

## Page 98.

3 bh *tataścaścaturaka*, the first *śca* del. by cop. ॥ 5 P °*āślasamayaś* ॥ 6 N *caturaka prāha* ॥ N *trām* for *evam* ॥ 9 Ψ *idāt* ॥ ΨPPrMp *eva* for *evam* ॥ ΨPPrM *pratipanna* ॥ bhN *śimhamatāhato* ॥ 11 Pr *āha* for *āśa* ॥ 12 N *stvīham* for *śimham* ॥ 16 N *kravyamukha prāha* ॥ 19 N *caturagenā*° ॥ 21 N *kenāpi*, *pi* being deleted by cop., who continues *gram* ॥ bhN *uṣṭram* for *uṣṭra* ॥ 22 N *vyāpādaya ity* ॥

## Page 99.

2 N *deśām gataḥ* ॥ 3 M *kimciṃt ta śṛṣṭya* ॥ 5 M *evam* *sminn* for *etasminn* ॥ bhNAΨPPrBh *dāserakanātho*, M *dāserakānātho*; Simpl. MSS. H *mahādāserakasārtho*, I *mahādāserathakasārtho*, h *mahān dāseraja*[*ja* del. by corr.]*kasārtho* ॥ 6 ΨPPrM *grīvābaddha*° ॥ bh (not N) AΨPPrP *°taṇatkāra*° for *°raṇatkāra*°, M *grīvābaddhavṛhatā*[corr. to *ta*] *ghaṇghaṭhaṇatkārakārī* ॥ N *samāgati* ॥ 7 ΨPPrMp *śimhaś caturakam* for *śim*° *ja*° ॥ 10 bhΨPPr *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure ॥ 11 bhNAΨPPrMpBh om. *mām* ॥ 12 N *caturaka prāha* ॥ 15 bhNΨPPrP *grīhi*° (in bh corr. by cop. from *grahī*°) for *grahī*°, M *gahī*°; Bh *grīhiṣyāmi*, A *grahīṣyāmi* ॥ 16 M om. *pitr* ॥ 17 N *grupaiti* for *bhyupaiti* ॥ 20 After *iti*, Ψ ins. *kathā* 21", PPr *kathā* 21" P adding

flourish ॥ ॥; p *kathā* 21, M *kathā* 1 21 ॥ **21** N *taddanyenāpi* ॥ **22** N *nirjanavanam* ॥ Pr *svāmi* ॥ PL<sup>1</sup> *ca* for *hi* ॥ **23** N *dūrastho smāti* no *śvāset* ॥ **24** bhM *dīrghe*, corr. in bh by corr. to *dīrghau* ॥ N *bāhu* ॥ ΨPPrM *pramādinām* ॥ **25** Pr *ivānusarāmi* ॥ N om. *matvā* ॥

## Page 100.

**5** Pr *nitya* ॥ APrM *anāyīkṛtam* ॥ **8** bhPrMp <sup>°</sup>*vikīrtita*<sup>°</sup>, ΨP <sup>°</sup>*cikīrtita*<sup>°</sup>, N <sup>°</sup>*vikīrtita*<sup>°</sup>, in p corrected to our reading; ABh <sup>°</sup>*vikarttita*<sup>°</sup> ॥ N *svāśrṅgābhīyām* ॥ **9** bhN *kasmād* for *tasmād* ॥ Pr *apitya* ॥ **10** Pr *karakāḥ* ॥ N *paraspara* ॥ bh *sāksepam*; the cop. writes 2 over *kse*, 1 over *pam*; N *sāpekṣam* ॥ **12** M *tata* for *tatas* ॥ M om. *na nītītattvam* ॥ **16** Over *avidhīnā*, cop. of Ψ writes *yā dhavitu*, N *tvam* *vidhīnā* ॥ M *daḍodyamau*, ΨPPr (not p) *daḍodyamau* ॥ **19** ΨPr *sāmaīvā*<sup>°</sup> in Ψ corr. from *sāmnaīvā*<sup>°</sup> by cop.; P (not p) *sāmevā*<sup>°</sup>, M *sāmnevā*<sup>°</sup>; *sāmnaī*<sup>°</sup> also Hamb. MSS. and ABh ॥ **21** Pr *mūha* for *mūḍha* ॥ bhN *maṇtrapadam* ॥ **23** N *sāmādi* ॥ Pr *daḍamaryamto* ॥ **27** M om. *siddhiḥ syāt tatra* ॥ **31** Pr *satvahitā* ॥

## Page 101.

**2** In Ψ gloss over *balavatām* by cop.: *eteśām* ॥ bhN *upāyāḥ krāṇti*<sup>°</sup> ॥ In Ψ, gloss by cop. upon <sup>°</sup>*yākrāṇti*<sup>°</sup>: *prasara* ॥ **3** ΨPPr (not p) *atibhūmigato*, with gloss in Ψ by cop.: *ahaṇkāra* ॥ M *yāto* for *gato* ॥ bhN *ātmā vi*<sup>°</sup> ॥ **5** Pr *yā* ॥ bhPr (not Ψ) PMpBh *labdhem*<sup>°</sup>, N *labdhem*<sup>°</sup>, A *labdhe*<sup>°</sup> ॥ Pr <sup>°</sup>*nigrāhā* ॥ **6** bhN *dharmaṇa yā* ॥ **7** M *saṃjayate* ॥ **9** Cop. of Ψ om. the words *tad yathā* &c. to *so* excl. line 10, but supplies them in marg. ॥ **10** P <sup>°</sup>*vibhāgme*, L<sup>1</sup> <sup>°</sup>*vibhāṇma*, PrM <sup>°</sup>*vibhāgena*. The readings of PL<sup>1</sup> are misreadings of the form which *go* has in Ψ, where a small stroke unites the second vertical stroke of *g* with the somewhat longer second *o*-stroke with the result that it looks like *gma*. The copyist of the archetype of PrM took it for *ga na*. The first *o*-stroke before the *akṣara* was naturally taken by the copyist of P and that of the archetype of PrM as *e*-stroke, whereas the copyist of L<sup>1</sup> took it for the initial stroke of *u* ॥ After *iti*, ΨPPrMp ins. *paṇcāṅgo maṇṭraḥ* ॥ **11** Over *māhātyayo*, gloss by cop. of Ψ: *vināśa* ॥ bh *taṇḍava*, the corr. writing 1 over *va*, 2 over *da*; N *taṇvamda* for *tad atra*; ABh with Ψ ॥ **12** N *vinipātaś* for *vinipātāpratīkāraś*, Ψ <sup>°</sup>*kāraḥ kāryasiddhiś cēti paṇcāṅgo maṇṭraḥ*, the words from *sōyam* incl. to *maṇṭraḥ* incl. being bracketed by cop., who writes again *sōyam* and the following text to <sup>°</sup>*kāraś* ॥ bhN ΨPPr (not p) MBh *bhinnasamdhānam*, A *bhinnasamdhīyānam* ॥ **15** N *pātayitūṣakti* for *pā° a° śaktir* ॥ ΨPPrMp *eva* for *asti* ॥ Pr *nākho vṛddhartum* ॥ Bh *utrapīṭim*, M *utripiṭi*, Pr *utlipiṭim*, bh *taṇkanikām*, N *ṭhanikanikām* for *utripiṭim*; cp. WZKM. xx. 402; AΨP with us, Simpl. MSS. *H utrapīṭim*, *I utrāpaṭim*, *h atrānāpaṭin* ॥ **18** N *catuprabodhanam* ॥ ΨPPrMp

ivāmdhakrt || **21** Pr ins. *karaṇ* before *karaṭakah* || M *agāt* for *agamat* ||  
**23** bhNΨp *nīcamanānu*°, in Ψ corr. to *nīcamanoru*°, which is the reading of PPrM; in p first corrected to *no*°, then to *tā*°; in Ψ gloss: *bhavamti*. Sār. SPc, ABh with us. Cp. SPk; n(v) *nāmcamatānuvṛttino*; Simpl. MSS. HI *nīcajanānuvarittino*, h *nāmcajanānuvartrino* || **26** P *sapanna*°, NAPr *sampanna*°; Bh with us || **27** N *parijasya* || **28** M *vidā 'smanmaṇtrīnā* ||  
**31** Pr *vivikta rājānam* || N *icchāmi* || N *kim na tsi* ||

## Page 102.

**1** ΨPPrM om. *kim ca* || M *puruse*; in Ψ gloss by cop. on *paruse*: *kaṭhore*, *r* torn off with part of margin, *e* still visible || Pr *advesyam* || **2** PPr *sāvyam*, M *sovyam* || bhN *ca* for *hi* || **5** Pr *sācyena* || **7** bhN *puruseṇa* || **9** M *tathā ca* || Pr *bhrtyayatā* || **10** bhNAΨPPrMp *vinōdadheḥ*; Bh with us || **13** N *gati* || **15** Cop. of Ψ gloss on *mahān*: *purusa*, and on *pranunno*: *prerita* || Pr *dhāratām* || **19** ΨPr *svāmin* || ΨPrMp *śādguru*°, PL<sup>1</sup> *śādbhūṇo*° || **21** Pr *kaṭmuke* || **23** ΨPPr *ākhyānam*; M om. *ākhyānakam* || Pr *āyate* || **24** bh *nagnāḥ*, corr. by corr. to *nagna*; N *nagnaśravaṇako* || **26** N *damanaka prāḥa* || **28** N *ayodhā*, M *ahodhyā* || **30** M *pratipannā*; in bh gloss on *vipratipannā*: *garvitāḥ* ||

## Page 103.

**1** M *rājānataḥ* || Pr om. *ca* || M *viṁdhiko* || **2** M om. *ca* after *evam* || **3** M *badrasacivam* || **4** ΨPPrMp *śramanakas* || Pr om. *purim* || **5** In N, *praśna*° by cop. corr. to *praśra*° || **6** N *dreḥkāṇa*°, bh *dreṅkāṇa*°, the corr. adding visarga after *dre*, ΨP *dreṅvāṇa*° (᳚ being often written ᳚ in MSS.), Prp *dreṅkāṇa*° || M *vitāculu*° for *cintāculuka*° || In Pr *mūla*° corr. by cop. from *mūtra*° || **10** N om. *para*° and the following words to *param* excl. || M *paravittacottaras* || **11** Pr *phalai* || bh *jñāsyasi* (in spite of *bhavān*) || **12** ΨPPrMp om. *ca* after *ekadā* || **13** PrMp *rājabhavanam* || Pr *anuviśyāha* || **16** bhN *tataḥ* for *gataḥ*, corr. by corr. of bh to *gataḥ* || **18** NΨPr *prśtavyaḥ* || Ψ *param* [new line] *kau*° || **19** Over *ācārya* and *mahārāja*, cop. of Ψ gloss: *he* || Pr om. *svargam* || **21** N *sārvopyepi* for *sarvāṇy api* || **23** N *rājapadāṇṭikam* || M *svamina* || **24** ΨPPrM *ekāṇṭopavāsitamāṇtri*°; p *ekāṇṭaśrītamāṇtri*°, corr. from another reading || M *naīva* for *tenaīva* || ΨPPrMp *śramanena* ||

## Page 104.

**1** M *vadakamalam* || **2** Pr *jaya* || M *jayatu devānāpriya iti* || **4** After *āha* N *mahā[rāja sarvadineṣu svarggaṇ gacchāmi]bahūnām* &c.; the brackets by copyist || **5** M om. *śrūyate* || **7** N *yad* for *yady* || **8** Pr *uktā* || **9** Pr *skṛtvā* || **11** ΨPPrM *ati* for *iti*; ABh with bhN || N *tva*,

then a dot indicating one missing akṣara, then *se*; over *tvarase* in bh gloss *tvam* by corr. || **14** Pr *kimcimi ti* || **15** Cop. of  $\Psi$  gloss over *deva: he* || N *asmī* for *asmin* || **19** In bh gloss on *prātivēsmakā°: pādośi* || **20** PL<sup>1</sup> *paśyāsthāham*, M *paśyāsvāhām* for *paśya, amba, aham* || In bh gloss above *kenāpy adr̥ṣṭena: ākāśavāṇī* || **22** Corr. of bh adds *h* after *vrāhmaṇa*; cop. of  $\Psi$  gloss over *vrāhmaṇa: he* || M  $^{\circ}gyānvita$  || **23** After *parama* Pr repeats the words *vrāhmaṇas tasya vrāhmaṇī* &c. l. 18 to *śrutvā* l. 22 incl. || N  $^{\circ}pramodapūrṇamāṇa°$  ||

### Page 105.

**2** N $\Psi$ PPPr *tyajatām* || **3** M om. *nādr̥tya* ||  $\Psi$ Pp  $^{\circ}vācchalayād$  || M *stanapayitvā* for *snapayitvā* || **6** Pr  $^{\circ}veśmīka°$  || bhN *vivāhotsavām*, in bh corr. by corr. || L<sup>1</sup> om. all between *avalokya* and *taduparodhād*, l. 11 || **7** bhN *tavājñā*, in bh corr. to our reading by corr. || **9**  $\Psi$ PPrMp om. *param* || **10** M *mūḍha*, Pp *mūḍho* || N om. *sarpasya* || **11** N ins. *sa* before *saviśeṣam* || **13** Pr *kurkuṭa°*, N *kurkuṭa°*, M *kukuṭa°* || M *prāptam* || **14** N  $^{\circ}samudbhāva°$  for  $^{\circ}sadbhāva°$  || N  $^{\circ}sañśrayaṇī°$ , om.  $^{\circ}ya°$  || N  $^{\circ}grahe$  || **17** N *uktah 'sāv* ||  $\Psi$ PPrM *svaputrayogyaṇam* || **19**  $\Psi$ PPr (not p) M om. *tato* || **20** M *gudyatām* || **23** bhN  $^{\circ}vistārīta°$  || **24** Pr *abravan* || Pr *sadbhi dr̥śam* || N *īdr̥śīm* ||

### Page 106.

**1** bhN *satair*, corr. from *savair* by cop.,  $\Psi$ PPr *savaira*, M *savira* for *sarvair*; ABh with us ||  $\Psi$ PPrM *ivō°* for *evō°* || **2** M *grahopaviṣṭāmbhita°* || PL<sup>1</sup> *tathā* for *tayā* || **3** M om. *vidambanayā* || **4** PL<sup>1</sup> om. the second *pāda* || **5** bhNPr *kanyā* || M om. one *sakṛt* || **6** M *pūryaṇpravānirmittam* || **12** bhN *nāmā* ||  $\Psi$ PPrMp *māheṇdra°* || **13**  $\Psi$ Pr *saṁyātām*, corr. by both copyists from *saṁyāmītām*. A with us, Bh *saṁgatām* || **15** N *śuka prāha* || **18** N *yama prāha* || Pr *kātraḥ* for *kālaḥ* || **19**  $\Psi$ P and first hand of p om. *tam* after *ca*; in  $\Psi$  it is added over the line, perhaps by cop. || **20** Pr *eva* for *etaj* || **22**  $\Psi$ P *evākulīta°*; p *evākulī*[3rd hand adds *bhū*] *ta°*, M *evākulīkṛta°* || **23** Pr *to* for *tato* || **24** N *asyokte* for *asya* | *iti* ||

### Page 107.

**1** After *iti*, Pr adds 33 || *kathā* ||,  $\Psi$ MP add 23 *kathā*, P *kathā* || 23 || || **2** M *kanyākṛta°*, bh *kanyānṛtavadavaniyata*, corr. by cop. to  $^{\circ}nṛtavaraviniyata$ ; N *kanyānṛtayadavanīyata* || **3** M *sā rppeṇa* || **4**  $\Psi$ PPr *ārabdhāḥ* || **6** Pr *paramapuruṣa* || **11** bhN *anubhūtam*,  $\Psi$ PPr *anubhūtāṇi*; ABh with us || **12** Pr *pūrvo sthitas* || **14** N *patnā* || N *vārttā°*, om. *sneha* || **15** After this line Pr adds *kathā* ||,  $\Psi$ MP add: *kathā* (M adds 1) 23; P *kathā* || 23 || flourish || || **16**  $\Psi$ PPr *nagnaśramanāgarbhaṇam*, M *nagnaśramanāgarbha* ||

18 bhN *nagnaśravaṇako* || ΨPPrMp *śramaṇako* || bhΨPPr *dagdhēti*, A *daggha iti*, Bh *dagdha iti* || After *iti*, Ψ *kathā* 22 ||, PPr: *kathā* || 22 || P flourish ||, p: 22 (om. *kathā*), M *kathā* 32 (!) || Pr *etan* for *tat* || 19 ΨPPr *keralam̄ man̄*° || ΨPPrMp *°śopajīvinā* || In bh gloss on *nītimārggānabhijñāḥ: tavadvidhāḥ* || ΨPp *°mārggānabhijñēna*, Pr *°mārggānabhijñeyā*, M *°mānabhijñēna* || 20 Pr *durtritvam̄* || 22 bhN *cetaki*°, ΨPPr *cīñcīni*°, M *vivīñi*°, p *vetasa*°, corrected from some other aksaras, the first of which was *cīñi*; A *vetaki*°, Bh Śār. α, SP (most of the MSS.), ν *ketaka*°. Śār. β with us. The stanza is absent from the Hamb. MSS. || 23 Pr *°nāgamya* || 24 ΨPPr 39 (which is also the number of the preceding stanza in these MSS.) for *yataḥ*; M om. *yataḥ* || 25 ΨPPrMp om. this stanza ||

## Page 108.

1 bhN *tarāpaśadasyō* || 2 ΨPMp *nānamyam̄*, Pr *nā'namyam̄* || 3 bh *śuciṁukhyā ivāśīṣya*, corr. to *°sye* by corr.; N *śuciśukhyā ivāśīṣya* || 4 N *damanaka prāha* || ΨPPrMp *katham̄ caītāt* || 6 Pr *tac cēhamāntakāle* || 7 Pr *upāyat* || 9 N *°pradeśat* || 11 bhN *°dhaman* || 14 N *dharmani* for *dhamati* || 16 ΨPPrMp *udvijito*, in p corr. to our reading || 17 ΨPPr om. *netra*, which in p has been supplied by 3rd hand; M om. *ktranetra* || 19 ΨPPr *nānamyam̄*, M *nāmamyam̄* || After *iti*, ΨPPrM: 24 *kathā* || P adds flourish ||, p: 25 *kathā* || 22 bhN *upajātās* || 23 bhN *apijātās*, corr. by corr. of bh to *atijātās* || Pr *'jātāś* for *'nujātāś* || 24 Pr *°darśitāḥ* || 25 Pr *tv anujātā pituḥ*, ΨPM (not p) unmetrically *tv anujātāś ca pituḥ* || 26 bhN *atijātō* ||

## Page 109.

4 ΨPPr *°saudaryam̄* || 5 bhNΨPPrM *yam̄ kr̄to* for *'lam̄kr̄to*; in p *lam̄* corr. from some other aksara; ABh with us || 6 N *idam* for *cēdam* || 8 bhNΨPPrM *dhūpena*, p *dhūmena*, *me* being corrected from another aksara; Śār. SP Hamb. MSS. ABh with us; h *dhūmena* || 9 N *damanaka prāha* || 11 bhN om. *asti*; but ep. Śār. and Simpl. || Pr *deśāntaran gatau* || 13 bh om. *atha*, leaving a blank in its place, in which *atha* has been supplied by a corr. || 14 M om. *kalaśagataṁ* || ΨPPrMp om. *tu*, which, in p, has been supplied by 3rd hand || 15 Pr om. *gacchāvah*; N *gacchāvah* || *iti*; the other MSS. *gacchāva iti*. This use of the indicative is not rare || 18 Pr *°samakṣa jvalam̄* || M *vyavaharisyāma* || 20 ΨPPrMp *avyavicchinnaḥ*, corr. in p to our reading || 22 ΨPPr *truṭi*°, M *trudi*°, for *hrāśa*° || 23 Pr *svabhāvārthatayā* || 25 ΨPPr ins. *nikṣipya*, M *tikṣipya* before *suguptam̄*; *nikṣipya* evidently was a gloss of the archetype of these MSS. || PL<sup>1</sup> *asahāyavyayasana*°, M *asadavyayasana*° ||

## Page 110.

2 N transp. : *tad api tasya* || 3 M *rāksīnam* for *parikṣīnam* || 4 M *caturbhiḥ śataiḥ śataiḥ api kim* || 5 M *śaṣṭaśatāny ivā°* || 12 Over *dharmaabuddhe* in Ψ, and under *dha°* in bh, gloss : *he* || 18 M *vamhatau* for *vivadantau* || 20 N transp. *nyāyaḥ dṛṣṭo* || 21 ΨPPrMp om. *yataḥ* || 22 bhN *kimvāde* || 24 M *vacanadevata* ||

## Page 111.

4 N *pūjyate* for *yujyate* || PrMp *vanadevata* || 5 N *mamāham* for *mahat* || M *mahākautukam* || 7 N *sarjītāu* || 8 P (not L<sup>1</sup>) *matpāṇīm gatās* || 10 N *pūrvotkātānidhānasam* [sam̄ del. by cop.] *pri[i] del. by cop.] deśastha°*; ΨPPrMp om. *saṁnidhāna* || M om. *sthaśa* || 11 Pr om. *tvām* || 12 N *punar* for *putra* || 18 M *bakasanātho* || 20 N ins. *tāni* before *bhaksayan* || 21 ΨPp *śiśur vai°* || Pr *yadhomukhas* || 23 ΨPPr *rudyase*, M only *se* || N *baka prāha* ||

## Page 112.

1 Pr *ha* for *'ham*; M om. *'ham* || 2 M *taduḥkhitomham* || 3 ΨPPrMp om. *me* || 5 Pr *°sahavairi* || 9 Pr *dy* for *yady* || bhNΨPMp *°saṁḍāni*; A Pr Bh with us || 11 bhNΨPMp *°saṁḍā*; A has a gap here; Bh *°khaṁḍā°* || 14 After *iti*, ΨMp *kathā* 26, PrP *kathā* || 26 || P adds flourish || 17 bhN *dharmaabuddhiḥ pu°* || N *°kāriṇikaiḥ*, ΨPMp *°karaṇaiḥ*, corr. in p to our reading by the copyist; Pr *rvyādhikaraṇaiḥ* for *dharmaḍhi°* || 18 N *śacīm* for *śamīm* || N *saṁetya* ||

## Page 113.

1 N transp. : *te sarve* || 2 bhN *viharaṇocitam* || 4 Pr *javālati*, ΨPp *jvaliti*, in p corr. to our reading || 5 bh *ākramdayan*, corr. by cop. to *ākramādan*; N *ākramādat* || 7 Pr om. *idam* || 10 M *dharmaabuddhiś cyēti* || After *iti*, P ins. *kathā* || 25 || flourish ||, ΨMp: 25 *kathā*, Pr 29 *kathā* || 16 M *jīvīvīvam* for *dvījīvam* || 17 bhN *khalaśceheś ca* || 18 M om. *kasmāt* || 20 In margin of Ψ gloss on *°lopacīrṇo*: *pum*(?)*pa*, the rest being torn off with part of marg. || 21 N *saṁḍanād* || 22 bh *vaśiṣṭa°*, N *vasiṣṭa°* for *viśiṣṭa°* || P (not p) om. *khalaḥ* || 24 Pr *°vicakṣāṇa*, followed by *dāṇḍa* || 26 N *°dāṇḍināḥ*, PrM *devadāṇḍitāḥ* || 29 NΨPPrM (not bhp) om. line 29 and page 114, l. 1 ||

## Page 114.

3 ΨPPr (not p) M *tava* for *tat* || 4 M *vidvān rjubhigamyo* || bhNΨPPr *vāpramādinā*; A Pr Bh with us || 5 bhN *rjur mārkhas* against the metre || N *mūrkhaḥ śaṭhaḥ* || Pr *tyājaḥ* || 7 N *aṭhenām* for *apy enām* || Pr *enā*

'vasthām || M na cāīyo for tavāyo || M om. jano || N trnabhū va || 9  
 P kumjadaradvat, L<sup>1</sup> kumjadaradvat for kuñjaraḥṛt || 12 ΨPr (not P) nāḍuko  
 (cp. 115, 12); p nāḍuko (sic!) || NM vāṇikaputraḥ || 13 Pr °gamana  
 cīṁtayat || 15 bhN vatset || 23 N lakṣmaṇa || N nāruka, ΨPr nāḍuka,  
 p nāḍuka (sic!) || 24 N jumps from the first bhakṣitā to the second  
 bhakṣitā, om. one of them and all between them || ΨPr nāḍukāḥ, p nāḍu-  
 kāḥ || 25 ΨPPrMp om. sā, which in p has been supplied by 3rd hand ||  
 bhNΨPPrP yat for yata; Bh yataḥ, A with us || 26 bhN ava for atra;  
 BhA with ΨPM ||

## Page 115.

2 PL<sup>1</sup> om. saha || 3 ΨPr nāḍukāḥ, p nāḍukaḥ || 6 N preyam ||  
 8 M om. tathā ca || 10 ΨPM pravarltavyā || N bhayādvahā || 11 N  
 lakṣmaṇaḥ putraḥ || p nāḍukena, ΨPr nāḍukena || 12 Ψ here nāḍuko;  
 Prp om. nāḍuko || 13 p prākṣipat || 14 Pr nāḍuka, p nāḍuka || 15  
 ΨPr nāḍuka, p nāḍuka (sic!) || N nāḍuka prāha || 16 N lakṣmaṇa prāha ||  
 ΨPPrMp om. the text between °nāpahṛtaḥ, l. 16, and bho lakṣmaṇa, l. 18. In  
 p it has been supplied in margin by 3rd hand || 17 N ātathyavatī[ti del.  
 by cop.]din || 19 N lohamayītulām || 22 ΨPr nāḍukena° || 23 ΨPr  
 nāḍukam || 24 ΨPr nāḍuko ||

## Page 116.

1 ΨPr nāḍuka || Pr sabhyam for satyam || 2 bhNΨPPr upahartum;  
 ABh with us || ΨPr nāḍuko || 3 PL<sup>1</sup> so for bhoḥ || 6 ΨPr nāḍuko ||  
 9 After iti, PPr ins. kathā || 27 || P flourish ||, ΨM kathā 1 27 || 11 M om.  
 kulānvitām || Pr durbhaga || 13 bhNAΨPM vairūpyopahṛtāś; Pr Bh and  
 Simpl. HI with us; Simpl. h viḍūryopahatāś ca, corr. by corr. to virūypa° ||  
 bh kāṇtavapuṣām, N kāṇtavapuṣpam || N duḥkhitāḥ for duḥsthitā || 15  
 N tathā ca || 16 bhΨPPrM duścārīṇyaḥ, N duścārīṇyām; Bh duścārītryāḥ;  
 A with us; Simpl. HI kulaṭānām, h asatīnām || 17 bhNAΨPPrM cesti-  
 tam; Bh with us. In Simpl. MSS. HIh this stanza is missing || bh  
 prattater; N prakr, then blank for one akṣara, then tte; ABh with ΨPM ||  
 18 ΨPPr kariṣyate || 22 M mūrkheṇa sahaśrāṇi vāsopi || 24 ab in M  
 only: varam jaladhipātanām || N jvānāvarapātanām, Pr jvalanāvātava[va  
 corr. by cop. from ta]nam || 27 N rava for iva || N śubhāt for śu° ga° ||

## Page 117.

1 N yātāpy for mātāpy || 2 Pr gavāśinaiḥ || 3 bhN vacā, in bh  
 corr. by cop. from vacaḥ; Pr giraḥ for vacaḥ || 9 Pr ekasminścīt || 11  
 Pr apetām || Pr dvitīyah || N pañjare || 12 N ārabdhāḥ || 15 ΨM  
 tana, PPr tena for tata || 16 ΨPPrM āgacchāntam for āgatām || 17  
 Pr ākarot || bhN °svāmina, AΨPPrM °svāmin, B svāmin, without madhya ||

18 Bh *athaīnam* *badha vadha vyāpādayati*; A *tad enam bāñdhaya 2 vyāpādaya 2 iti*. See 118, 2 || 19 ΨPPrM transpose: *rājā tat* || M om. *śukavacanam* || 20 Pr *rājā anyata dū°* || 21 N *āśrayam* || 23 Pr *'syārtha pā°* ||

## Page 118.

2 Bh *vadha 2 pātaya 2 ity*; A *bāñdhā ghātayata ity* || 5 After *bhavanti* Pr adds *kathā* ||, ΨP add: *kathā* || 28, P adding || *flourish* || ||; M *kathā* 28, p 29 *kathā* || 6 Pr om. *yataḥ* || 8 N *svavadhyārthi* || 9 N *damanaka prāha* || 11 M only *bhyām* for *vanīk°* || N *vanīkaputrabhr̥trputrabhr̥yām* || 13 Pr *anubhavati* || 14 bhNΨPPrM *rājanīti°*; A with us, Bh *rājanītivimukho bhavān* || 15 N om. *pitrā* || Pr *°dukkham*, ΨP *°dukkham*, cop. of Ψ inserting afterwards *ḥ* before *°kkha°* || 16 bhNΨPPrM *te cāhatuḥ*, M *te vāhetuḥ*; ABh with us || bhN *sāmukhau*; A with us; in Bh this passage is altered || 18 ΨP *nājñātām*, PrM *no jñātām* || Pr *catvāromapya* for *ca tvām apy* || 19 ΨP om. *duḥkhena duḥkhitam drṣtvāti*, but cop. of Ψ adds these words in marg. || 24 M *vagamtuṁ* for *kva gantum* ||

## Page 119.

1 bhNΨPPrM *kāpy*, A *kvāpy*; Bh *kvā 'pi nābhi°*, in spite of *na khalu!* || 2 Pr om. *iti* || 3 Pr *°manorathām anuvisyāmaḥ* || 7 N *prasthitaikar* for *prasthitair* || N *bhaṭaputro* || 8 N *taṁ yaya°* for *tan mayā°* || N *cīmīti* || 9 M *svasvodataram* || 10 In Ψ, cop. adds *na* over the line, putting a small vertical stroke over the preceding *yā* to indicate the end of the word. Owing to the small interval between the lines, *na* is not very distinct and may easily be misread for *ja* or *ni*. PL<sup>1</sup> indeed misread it for *ja*, and taking the preceding separation stroke for an *e*-stroke, both these MSS. write *je* for *na*; Pr *ni* for *na* || M *bhojavelāyām* || 18 M *lagno 'bravīt*, om. *ca* || 21 Pr om. *samesyāmi* || bhNAΨPPrMBh *sahāya°* || 23 ΨPPrM *mārggāsannā bhilla°* || 24 Pr *°grha* ||

## Page 120.

1 N *vitanānā°* || N *pakṣī* for *vṛddha°* || 2 N *°rupayo°* for *°rutabhāṣā°* || 5 M om. *ratnāni* || N *gr̥hita* for *gr° gr°* || 6 Over *ānayata*, gloss in bh: *yūyam*; NM *ānayat* || 7 bhΨPPrM *ullamptitānām*, N *usamptitānām*; ABh with us (only A *°ti°* for *°thi°*) || 8 In N, *°paṭa°* corr. by cop. to *°para°* || 10 Pr *yato* for *santo* || 11 ΨPPrM *tārasvaram* || 13 N *drṣṭaḥpratyayo* || 15 N *ady* for *yady* || bhN *°parāpi* || 17 N jumps from the first *avaśyam* to the second *avaśyam*, l. 18, om. one of them and all between them || 19 N *vrārā°* for *kārā°*, ΨPPrM *kāropavarake* || 22 ΨPPrM om. *tadā* || Pr *lobhāvistām* ||

## Page 121.

**1** Pr *avaśyam ga°* || **2** N *siddhye* || **3** N *avarām* || N *vidāraṇā* ||  
**4** N °*yodareṣu nīpuṇam* || **5** bhN AΨP *vīkṣyamāṇo*, Pr *vīkṣyamāṇah*; Bh with us || ΨPPrM transp.: *sa durātmā* (M *durātmū*) || **6** ΨP *āśādayīti*, in Ψ corr. by cop. from *āśādayati*, which is the reading of PrM || bhN *cchinnaratnasatvāsaṁśrayaḥ*; ΨP *chinnaratnasattāsaṁśayāḥ*, M *cchinnaratnasattāsaṁśayāḥ*, Pr *chinnaratnasabhāvattāḥsaṁśayāḥ*, A *chinnaratnasattāsaṁśayāḥ*, Bh *chinnaratnasattāsaṁśaya* || bhN *ata* for *svata* || **7** Pr °*vidāravidāraṇa°* || bhN AΨPPrBh *nīṣṭyāśo*, M *nīṣṭyāśo* || **9** bh *śvataḥ*, N *ataḥ* || **11** bhN *ati°* for *athāti°* || **13** Ψ *na ṣa(knyomyasa)knomy amīṣām*, the brackets by cop. Pr *esām* for *amīṣām*, a reading clearly going back to the slip of the pen of Ψ || NPr *svabhrātrīṇām* || bh *dr̥ṣṭum*, N *dr̥ṣṭuhm* for *dr̥ṣṭum* || Pr jumps from the first °*vidāraṇām* to the second °*vidāraṇām*, l. 14, om. one of them and all between them || **17** ΨPPrM °*vicāraṇamātro* || M *mahāvaiśasām* || **18** bh *vaiśasām*, N *vai sāhasām* for *vaiśasām* || **20** Pr *satvara prthivīṇm* || bhN *śaptāḥ* for *prāptāḥ*, in bh corr. by glossator to our reading || **24** ΨPPrM *uktām* for *muktām* || N *bhaṭa°* ||

## Page 122.

**1** N *bhāṣdāgārītve* || **2** M *ataḥ* for *atha* || ΨPPrM om. the text between *melayitvā* and *rājā*, l. 4 || **3** N *saṁgrāmiṇa* || **5** A om. here the words *mitradvaye* &c. to *anubabhūva* incl., inserting them after *avalokya*, l. 15, and adding *anyadā*; BhK with us, but with variants. Bh: *mitradvayārppitasarvarājyāṁgabhāraḥ* *svacchāmdayrttir* *vilāsasaukhyāny* *anubhavati* *sma*; K *mitradvaye* *saṁāropitasarvāṁgarājyabhāracintā* *svacchāmdayrttir* *vilāsasaukhyam* *anubhavati* *sma* || ΨPPrM °*vr̥ttilīlāsā°* || N °*saukhyānubabhūva* || **11** M om. all between *rājāpi* and *svakhadga°* || bhΨP (not Pr) *vānaram* *mativī°*; N *vānaram* *atīvī°*; A Bh with us || **12** N *anya* for *atha* || M *rāgrhābhīyāse* || bhN ΨP *nānātarukhaṁditām*, M *nānātaruṣaṁḍitām*, A Bh *nānātarumāṇḍitām*; Pr with us || **13** Pr *prathamavānam* || **14** ΨPPrM *bahukusumasugāṁḍhīparimalaramāṇīyam* || **15** bhN *gr̥haṇī* for *saha* || bhN *pravīṣyate* || **17** ΨPPrM om. *śrāntena* || **18** N *svāpīmī* || **23** Pr *nivāritum* || **24** ΨP *punāḥ*, PrM *punā*, all these MSS. only once ||

## Page 123.

**1** N *bhramaraprahāram*, om. *m anu* || **4** ΨPPrM *viśrabdhe* for *viśvaste* || **7** N jumps from the first *kāryam* to the second *kāryam*, om. one of them and all between them || **10** bhN *hataś* for *mṛtaś* || After *nṛpāḥ*, ΨPr add *kathā* 29 ||, M + *kathā* +, P flourish || *kathā* || 29 || || || N *karaṭaka prāha* ||

12 bhNAΨPPrMBh *paiśūnya*° ॥ 14 bhN *amṛṭāsv* ॥ bhNΨPPrM *naīva kāryam*; in Ψ a later hand adds gloss: *niścayam na karoti*; A with us; Bh *naīvākārye vīnaśyati* ॥ 15 bhNAΨPM *sādhu*; Bh *sādhus tu ku*°; Pr with us ॥ N *na* for *tat* ॥ 16 M om. *tathā* ॥ 17 ΨP *ujhati* (*jha* being written in Ψ as in *jjha*, Table II, no. 12, 2 a), Pr *upsati*, N *ujjati*. N's reading is a misreading of the old-fashioned *jjh*° of bh, which has the same form here as in Ψ in our Table II, no. 9, 3 b ॥ N *°bhakta*°, M *śikhinuktanuktopi* ॥ 18 First pāda in Pr: *yad ākāryam eva tam akāryan* ॥ 20 bhN *prabodhitair* ॥ 21 Pr *dhiyate*, corr. from *thīyate* ॥ 23 M om. *na kartavyam* ॥ 26 ΨPPrM om. *tau* ॥ Pr *kroḍhāmṛtadhiyau* ॥

## Page 124.

2 Pr om. *bhrtyasya* ॥ N *prapāśo* ॥ 3 Pr *bruvāṇām* for *nṛpāṇām* ॥ 4 N *bhrtyā*, M *bhrtyah* ॥ 9 bhNΨPPrM *brāhmaṇa sarvabhaṭṭī*; Bh *vrāhmaṇa sarvabhaṭṭī*; A *vrāhmaṇah sarva*°. Cp. on this stanza SP page lvii ॥ 10 bhN *cāvaśyā*, M *vāvaśā* ॥ ΨPPrM *dusṭamatih* ॥ 11 Ψ *preksyah*, PPr *preksyah*, M *prakṣyah* ॥ bh *'dhakṛtaḥ* ॥ 12 ΨPPrM *tyājyāḥ sa vai* ॥ ΨPPr *kṛtam*; M *cākṛtam* for *ca kṛtyam* ॥ 15 NPr *dehim* for *deham* ॥ 18 Pr om. *rājyam* ॥ 20 N om. *api ca* ॥ ΨPPrM *puruṣā* ॥ 21 bhN *cāryaparā* ॥ 22 N *pracuranityadhanāgama* ca; cp. Śār. 63, 3 ॥ 23 M *veśyāgateva* ॥ M *nṛpati*[corr. from *tī*]ter ॥ 24 M *athānāgata eva* ॥ 25 bhNΨPPrM *jānāsi*; Bh *jānāti*, om. *na*; A with us ॥ 26 N *samānadāna*°, ΨPPr *sāmānadāna*°, M *sāmānadāna*° ॥

## Page 125.

1 bhNAΨPM *vīrāḥ*, Pr *vīrā*; Bh with us (but *hi* for *ca*) ॥ 3 ΨPPrM *nōpadeśyam* ॥ 10 ΨPPrM om. *kim ca* ॥ ΨPPr *prṣṭāḥ prṣṭā*, M *prṣṭāḥ prṣṭā* ॥ 12 ΨPPrM *prṣṭavyāḥ* ॥ 13 M om. *śreyo vābhīhitam* ॥ 15 N om. the words between *drṣyate* and *vyomni* ॥ 16 M *vadyate* ॥ bhN *kha-dyota* ॥ 18 bh *bhāvāḥ*, the first dot of the visarga being added above, the second one beneath the line (see vol. xi, Table II, no. 7, 4 b); hence N *bhāvām* ॥ 19 bh *ta* [new line] *tasmād*, N (misreading *ta* for, or correcting it to, *na*) *na tasmād* (vol. xi, Table II, no. 7, l. 4 c and l. 5 a) ॥ 26 bhNΨPPr *paravacanam pra*°; Pr om. *°nā*. ABh with us ॥ M *ma* for *na*, P om. *na* ॥ 27 M *vicāryabuddhinā* ॥ 29 Ψ *prathamatāmvaṁ*, Pr *prathamatāmtrām*, N *prathamatāmtrām* ॥ After *tantrām* ΨPPrM ins. *kathā* ॥ 29 ॥ ΨPPrM *ādyāślo*° ॥ 30 bhNΨPPr *snehēti*, Ψ with a *danḍa* and 9 *avagrahas* before *snehēti*; M *tarddhāmāno māhanā*, A *sneha iti*, all these MSS. omitting the rest of this stanza. But cp. the end of the other books. After this stanza, Bh adds: *na nīcājanasāṃsarggān naro bhadrāṇi paśyati* । *vṛṣasimhābhavā* *prītir jaṅgbukena* *vināśitā cēli dvātriṃśatimī kathā* ॥ flourish ॥ *ślokasahaśra* 2000 iti

॥ flourish ॥ *sri* ॥ Cp. my remark on SPI, 1. I may add here, that the same stanza occurs in the MSS. Decc. Coll. II, 41, and XXIV (Bhand. Rep. 97), 417. Both these MSS. have this stanza in the beginning of the first book after our first stanza. Variants: a II, 44 °*sayaparkān*; ed both MSS. *dur̄yataz eva vikṛtiḥ svajanēpi khalo yathā* (417 *valo yataḥ*) ॥ After *sneheti*, l. so, bhN add *iti prathamam ākhyānakāya ramāptam*; M *pāmca* o [o indicating the abbreviation] *prathamatam̄tram*; ΨPPr with us ॥

## BOOK II.

## Page 126.

1 Owing to the loss of one leaf, there is a gap in the text of Ψ extending from the beginning of book II down to 128, 7 *vasya sunaya*° excl. ॥ N A om. *arkam* ॥ 2 A *mitrasyaprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitraprāptir nāma* ॥ Bh *ādiślokaḥ*, Φ *ādyaslokaḥ*, A *ādimāślokaḥ* ॥ 3 A *luddhiklinā* ॥ 4 Φ *kākeśu myagkūrmavat* ॥ 6 M *jana*, om. *°pade* ॥ Pr *pramadāravupyam*, M *pramadārathāḥ* ॥ Φ *prathamadāropyanāma* ॥ APPrMBhΦ ins. *ca* after *tasya* ॥ M *mahācchrāyo* ॥ 7 BhΦ *nyagrodhah* (om. *pādāpah*); M *nyagrodhapāda salhyāśrayo* ॥ Pr *sa cāśrayo* for *sarrāśrayo* ॥ A om. *uktam ca* ॥ 8 N *sākhaśuptam̄rgah* ॥ BhΦ *ālinalina-chadah* ॥ 9 N *ttata*° for *kṛta*° ॥ 10 A *risrabdhō* ॥ A *nipitakusumāślaghyah* ॥ 11 M *°yamgha*° for *°samgha*° ॥ A *°sukhadair* ॥ M om. *bhūbhāra*, writing *bhṛto* ॥ 12 AMBhΦ om. *ca* ॥ M *vāyayā* <sup>1</sup> <sub>2</sub> [sic!] for *vāyaseḥ* ॥ APPrM om. *prātaḥ* before *prāṇa*°; Bh inserts it before *pracalitah* ॥ Φ *prāta-calitah* ॥ 13 BhΦ *tadadhiṣṭānanivāsinam* ॥ A *āyātām*, corr. from *āyāntam* ॥ Bh *āyāntanugraruṇam*, Φ *āyāntanugurūpam* ॥ 14 A *sphuṭitakasvaranam*; BhΦ *sphaṭīta*°; N *sphuṭiputakata*[*ta* deleted by the copyist] *racarāṇam* ॥ bh *ubdaddhapimḍakam* ॥ M *ubdaddhapimḍiparusaśarīracchaviraktāyātanayanam* ॥ Bh *°chaviraktāyātanayanam* ॥ Φ *iti puruṣaśarīrachaviraktāyātanayanam*, A *raktāyātanayanam* ॥ 15 Φ *ūrdhavardha*° ॥ N om. all the text between *iva* and *sarvapātakānām* (l. 16) ॥ bhAPPm *kāla* ॥ 16 A *iva adharmopadeśṭāram* ॥ BhΦ *āgachāntam* ॥ Pr *evam* for *ekam* ॥ 18 Pr *manācīm̄tayat* ॥ PPrM *pāpī* ॥ BhΦ om. *kiṇi* after *cikīṣati* ॥ BhΦ *ma-māivārthāya* ॥ bh *āho scī*, N *āho scī*, Pr *āho śvid*, P *ahau scit*, A *āho scit* for *āho svit* ॥ 19 bhN *kitsad* for *kaścid*; PrBhΦ om. *kaścid* ॥ A *anyo 'dhyāvasāya*, MN *anyo 'syāvasāya*, Φ *anyo 'sādhyāvasāya* ॥ Bh *kotukaparas* ॥ Φ *kautukapam̄rastham eva* ॥ 20 MBhΦ *vitanya* ॥ A *dhan̄yakaṇāvakīrya* ॥

BhΦ *vikiryā* || BhΦ *drśor* for *tato*. Cp. Sār. 64, 11 || Pr *tidūre* for *nātidūre* || **21** PPrMBhΦ *atha* for *atra* || Pr *niyamtās*, M *niyamtritāms* || **22** BhΦ *kaṇān* for *taṇḍulān* || M ins. *hālān* before *hālāhalām* || **24** BhΦ *kaṇān* for *taṇḍulān* || Pr *th* for *'py* ||

## Page 127.

**1** A *mahājanam* for *mahājālam* || PPrMBhΦ *sa nipāta*° for *samnipāta*° || **2** bhN *eva* for *evam* || BhΦ *na kasya kaścid doṣāḥ* || Pr *anya* for *asya* || **3** Φ *vijñāyate* || **4** BhΦ *vane* for *kathām* || P °*hariṇasyāmsambhavo* || **5** A *anarthakam*, corr. from *anartha kathām*; M *prāptodyonarthām*, om. *kathām* || **6** A *vipattigūḍhamanasām* || M *kṣimatīḥ* for *kṣiyate* || **7** Pr *daiveviṣṭa*° || **9** BhΦ om. *atha* || P *udyasya* || **10** PPrM *pāśabāmḍhanavya*° (M °*sanā-nulas*, Pr °*sanākulams*) || N *pratyutpannatayā* || BhΦ *uvāca* || **11** Bh om. the second *na bhetavyam* || **12** Bh *sarveṣu vyasaneṣv eva*, Φ *sarveṣu vyasaneppēva* || M *buddhi niḥiyate* || **13** BhΦ *abhyeti* || **14** Φ *ekacittībhūya*, Bh *ekacittīyabhūya* || Bh *jālam iha kṛmtanīyam*, Φ *jālam iha kṛtanīyam* || **15** A BhΦ *asamhitacittānām*; but cp. l. 26 f. and śloka 7 a || **16** M *prthavāgrīvā*, BhΦ *prthugrīvāḥ* || N A PrBhΦ (not bhPM) *anyonya*° || **17** BhΦ (not A!) *asamhitā* || **18** BhΦ om. *kathām etat* || **20** BhΦ om. *hi* || A *bhāramdā*, N *bhādā* || N om. all the text between *pakṣināḥ* and *svechchayā* (l. 22) || **21** BhΦ om. *ca* || BhΦ om. *prthak prthag* || **22** M *madhyāḥ* || After *pakṣināḥ*, Φ (not Bh) inserts *prativasati sma* || Φ (not Bh) *ekāyā grīvāyā* (!) *na dattām tadā*, &c., l. 24 || N om. all between *grīvāyā* and *kopāt* (l. 24), the missing text being supplied in the margin || **23** A om. *kvāpy* || Bh om. *atha* || P *arḍha* || **24** Pr om. *yadā* || PM *dvitīyayā grīvāyā*, Pr *dvitīyayām grīvāyā* || **25** A *mṛtyur evābhavat* || **26** Bh (not Φ) *vrūvīmi* || BhΦ *prthugrīvā* || After the first *iti* P adds || **1** || *kathā* ||, PrM **1** *kathā*, BhΦ *prathamakathā* || Φ adds **1** || BhΦ ins. *ca* after *evam* ||

## Page 128.

**1** PrM *vitāne bāṇḍham* || A *nirbhayapra*° || **2** N om. *idam* || BhΦ *idam ity ākulacittāḥ imam* (Φ *idam*) *ślokam* || M *iti cīmptayat*, A *ity acīmptayat* || **3** BhΦ *haramtī* (!) *te* || **4** PL<sup>1</sup> *nu* for *tu*; BhΦ *yadā bhuvi patisyaṁti* (!) || BhΦ *vaśyam* || **5** BhΦ *anusartum* || **6** A °*bhūbhāgān upari* || M *ramptum* for *gantum* || N *laghupatanakasya*, om. *ca* || **7** A BhΦ om. *ca* after *laghupatanakāś* || Ψ sets in again with *vasya sunaya*° || Bh (not Φ!) ins. *tu* after *Citragrīvāyā* || A *susṭacaritena*, corr. from our reading, BhΦ *navacaritena* || Ψ ins. *sā* before *duradhyā*°, but cop. deletes it again || BhΦ *durabhiprāyena*; but cp. 126, 19 || **8** Φ *muhu* (once); A om. *muhur muhur* || Bh *utsa-*, Φ *utsu* for *utsṛjya* || A *kautukavaśas*; Pr *kautukaparasya deva kapota*° || **9** Φ om. *ca* || Bh *ayam ca durātmā* || BhΦ om. *iti* ||

M *rīṣaramārgge rya*° ॥ A om. *jñātvā* ॥ A *vihatāśāḥ* । *abratī* । *pratinivṛṭṭah* ॥ Bh *pratinivṛṭṭe* ॥ *arravīt* ॥ 12 Before the *āryā*, *Φ* (not Bh) inserts *bhāryam* *bhāvan* ॥ *Φ* (not Bh) om. *bhavati ca bhāryam* ॥ 13 bhN *bhaviṣyatā* ॥ 14 M *prīṣā* ॥ BhΦ *ca* for *cet* ॥ 16 A *vihaṇgāniśalābhāḥ*, corr. by a later hand to *vihaṇgānām esa lābhāḥ* ॥ Pr Bh *kuṭuṇba*° ॥ 17 BhΦ *pratyāvṛṭṭāḥ* ॥ 18 BhΦ *taḍāsmākam* ॥ M *pramadārobhē na gamanam* ॥ 19 BhΦ *yatas tatra ca uttaradigvībhāge* ॥ A *hariṇyo*, corr. from *hirinyo* ॥ Bh (not *Φ*!) *hiranyanāmā* ॥ ΨPPrM *mama suhṛd atiśayena priyāḥ* । *tatra* (M *priyās tatra*, om. the punctuation) *vasati* ॥ 20 bhNA *avalambitam* ॥ A *pīkarimokṣṇāyā iti* ॥ 21 BhΦ *tīthāīvā*° ॥ A *hariṇyamūṣaka*° ॥ M *tad dli loghu durggam* ॥ ΨP *ateruḥ* ॥ 22 Pr *tha* for *ca*, but del. again without another correction ॥ 23 N *śatamukhābilam* ॥ 24 BhΦ *pakṣipāśā*°, A *pakṣapāṭā*° ॥ A *hariṇyo* ॥ *Φ* (not Bh) *nijabalaḍurggam anusṛtya* ॥ 26 A *nrām etām orasthām*; Pr *memenām a*° ॥ 27 Bh *kratvā*, *Φ* *tvā*, for *śrutvā* ॥ A *durgāṇṭara*; Bh *durgāṇṭakagataḥ* (!), *Φ* *durgāṇṭaragataḥ* ॥ Pr *bhaṇa* for *ṭhadra*, but *na* corr. from some other akṣara smeared with gamboge ॥ 28 ΨP *kidrg ca*, M *kidrg va* ॥ A *ta* for *te*; a later hand corrects this to *tava* ॥ BhΦ *kṣamyatām* for *kathyatām* ॥ N *citrāgrīva prāha* ॥ 29 BhΦ *kapotas* for *kapotapatis* ॥ BhΦ ins. *tat* before *satvaram* ॥ N ins. *śrutvā citram* before *tad ākāranya* ॥ 30 BhΦ *parihṛṣṭātmā* ॥ bh *niṣkāmann*, N *niṣkāmannam* ॥ Bh (not *Φ*) *avrūvit* ॥ 31 N *°kāriṇāḥ* for *°dāyināḥ* ॥ 32 BhΦ *mahātmanām* for *kṛtātmanām* ॥

## Page 129.

1 Pr *atra* for *atha* ॥ *Φ* *pāśabāṇḍha*, Bh *pāśabāṇḍham* ॥ BhΦ *saviṣādaṇ*, then Bh *hirāṇyōvruvit*, *Φ* *hirāṇyo'vravīt* ॥ 2 BhΦ *kathayoti* for *kathaya*, *iti* ॥ BhΦ om. *uktam ca* ॥ 3 ΨPM *yasyān va* ॥ *Φ* (not Bh) *yasmā cānana ca yathā ca ya twayā ca tva yatra ca śu*° ॥ 6 M om. *tāvac ca* ॥ 7 BhΦ om. *kim ca* ॥ ΨPPrM *kim locanānām* ॥ BhΦ *vikacotpalantrviṣām* ॥ 9 BhΦ *yadāśu* for *yadāṣya* ॥ M *mṛtyum* ॥ Bh (not *Φ*) *puruto* ॥ Pr *vijjāṇibite* ॥ 12 *Φ* (not Bh) *pārśvasthiti* ॥ A *daivā* । *na* *naiva*, corr. in the margin by a later hand to *daivā tad vanam* ॥ 13 Bh *°karayo praha*° ॥ 15 Pr BhΦ *saṁkṣa* ॥ 16 *Φ* (not Bh) *ati* for *iti* ॥ Pr *meti* for *me matiḥ* ॥ 17 M *saṁghāthuvamty* ॥ 18 BhΦ *vadhyamte* ॥ 19 Pr *durrnīti kim* ॥ 20 A om. *hi*; a second hand supplies *yan* in the margin ॥ 21 *Φ* *uktā*, Bh *uktvā* ॥ BhΦ *pāśān* (*Φ* *pāśān*) *na chettum ārabdhah* ॥ 22 BhΦ om. *uktam ca* ॥ M *ma* for *mama* ॥ A *pāśam* ॥ Bh *pāśaḥ chi-tām*, *Φ* *pāśasthitām* ॥ 23 BhΦ *tad ākāranya* ॥ M *jana* for *na* ॥ A *svāminā* ॥ 24 M ins. *haṇ* before *°nantaram* ॥ BhΦ om. *bhadra* ॥ *Φ* *mamaṇvam* ॥ 25 *Φ* (not Bh) om. *tat* ॥ BhΦ *kathaya me tāvanmāṭram api sanmāṇam*; then Bh *na karomi*, *Φ* *ta karosi* ॥

bhN *etāvanmānam*, M *etanmātram* || BhΦ *ins. yataḥ* after *uktam ca* || 26  
 BhΦ *datte* || 27 Bh *vittābhāvo* || A *kātarāḥ* for *karkicit* || 30 M *aparam*  
*va* (read *ca*) *mama* || BhΦ *kadācīn mama* || A BhΦ *atha*, om. *vā* || 31 Bh  
*tad avaśyam*, Φ *tad avasyam*, for *tan nūnam* || A *narakāpātaḥ* || ΨPPrM om.  
*uktam ca* || 32 M *thanu* for *prabhuh* || 33 Φ (not Bh) *ca* before *sīdati* ||

## Page 130.

1 A *hariṇyāḥ* || Bh *hiranya āha*, Φ *hiranyāḥ* || BhΦ *sarvam* for *imam* ||  
 M *svāmin na dharmmam* || 4 bhNAΨPM (not PrBh) *yaś ca* for *yasya* ||  
 M *nṛtyeṣu* || 5 Bh *trailokyasthāpi* || 7 BhΦ *svāśraya jagāma* || M *vedam* ||  
 Pr om. *sādhu cēdam ucyate* || 8 bhNAΦ *duḥsādham*, Bh *duḥsādham*, in A  
 corr. by second hand to *duḥsādhyam*, which is the reading of ΨPPrM. Read  
*duḥsādham* (cp. Pāṇ. III. 3, 26). But cp. 131, 26 || M *vīyataḥ* for *vai yataḥ* ||  
 9 BhΦ *samātyeva*, bhN *samānyaīva*, ΨPPr *sammānyaīva*, M *sampmānaīva*; A  
 with us || 10 ΨPPr *ins. ca* after *sarvam* || bhNA *bandhanamokṣam ca*,  
 ΨPM *bandhanamokṣam*, Pr *bandhanamokṣyam*, ΨPPrM om. *ca* || BhΦ *savismayo*  
 for *vismitamanā* || Pr *cīntayat*, Φ (not Bh) *vācīntayat* || After *vyacīntayat*,  
 two leaves are lost in Ψ, which sets in again p. 134, l. 18 || 11 BhΦ  
*buddhir aho* || Pr *hiranya*, A *hariṇya*, A with a *sya* and a mis-written *nya*  
 before *nya* deleted by the copyist himself by smearing *sya* and the first *nya*  
 with gamboge || 12 A *hariṇyena* || BhΦ *prītikaranam* || BhΦ *camcalā-*  
*prakṛtir a*(Bh *e* for *r a*)*viśvāsaparaś ca na ca kenāpi vāmcayitum* (Φ *vāmcayatum*)  
*śakyaḥ* (Φ *śakya*) || A *viśvāsam na* || 13 N *vāmcituśakyas* || bhN *tatrāpi*  
 for *tathāpi* || BhΦ *iti* for *eva* || 15 In bh a gloss on *svāter*: *nakṣatrasya* ||  
 Pāda d in BhΦ: *svātyudakam samīkhe* || 16 M *pād*, om. *pāda*° || 17  
 BhΦ *tāvad ekīti* for *itas tāvat, iti* || 18 BhΦ om. *kaścit* || bhN *sāviśeṣa*° ||  
 19 N *vāyasa prāha* || 20 BhΦ *tad ākarṇnya* || A *hariṇyo* || BhΦ om.  
*viśeṣād* || Bh *'ntallīnah*, Φ *'ntalīnah* || 21 M om. *sa*, perhaps owing to  
 the circumstance that in Pr *sa* looks exactly like *se*, as the visarga of *n* (in  
*bhavān* l. 19) touches the right edge of the upper horizontal stroke of *sa* ||  
 BhΦ *saṁgataḥ* || 22 NM *hiranya prāha*; N om. all the text between  
*prāha* and *bho vairam* 131, 2 || PL<sup>1</sup> *'si* for *'sti*; BhΦ om. *'sti* || BhΦ *hāryam* for  
*prayojanam* || A om. *iti* || 23 BhΦ om. *me* || Pr *ti*, BhΦ *prītih* for  
*pratītih* || 24 BhΦ om. *bandhane saṁjāte* || Bh *bandhamokṣo*, Φ *bandha-*  
*mokṣam* || NABhΦ om. *iti* || 25 Φ (not Bh) om. all between the first  
*maitrī* and *uktam ca*, l. 26 || A *hariṇya āha*, Bh *hiranya āha* || Bh *bhoktāham* ||  
 26 bhAPPrM om. *yo*; bhPPrM insert *ya* before *ātmano* || 27 AM *cāpi*  
 for *vāpi* || BhΦ *hāsyatām yāti sa kṣitau* || 28 Φ *rasyam*, Bh *rasyatām* for  
*gamyatām* || 29 Φ om. all between *karosi* and *uktam ca* || PL<sup>1</sup> *kariṣyāmīti*,  
 M *kariṣyāmī* || Bh *tvayā saha vairinā* ||

## Page 131.

1 BhΦ *na hi* for *nāsti* || 2 bhN APM (not Pr) *vividhāṇi*, in A corr. to our reading by cop. Cp. I. 6 || 3 A *yataḥ*, but *ya* written on some akṣara deleted with gamboge || 4 After *rairāṇi* an akṣara which seems to have been *ta*, is deleted in A by two strokes and gamboge || BhΦ *prāk* for *drāk* || 6 N *prāha* for *āha* in both places || 7 Φ *kāraṇīnippādītaṇi* || Bh *nippādītaṇi*, A *nispannāṇi* || P *kṛmitrimāṇi* || P *taṭ taṭ ahepikārakarāṇād*, bhPr *taṭ taṭ āhepikārāṇād*, N *taṭ taṭ ihepikārāṇād*, Φ *taṭ taṭ chopakārāṇād*, Bh *taṭ taṭ ... opakārāṇād* || BhΦ om. *punāḥ* || 8 M *nāma gacchati*, P *nāpacchati*, A BhΦ *na gacchati* || A omits all between *nakulasarpāṇām* and *patirratākulaṭāṇām*, Φ omits all between *nakkhāyudhāṇām* and *pañḍitamūrkhāṇām* (writing *pāṇḍitamūrkṣāṇām*); Φ then continues: *patirratākulaṭāṇām dvija* [cp. Bh!] *jalānalayo deradeyāṇām sajñāyā* [cp. Bh!] *mārjārāṇām sapatnyo simhagajāṇām labdhakahariṇāṇām kākolukāno* *digambarāṇām* [cp. Bh!] *sujjanadurjanāṇām*, &c. Here it is evident that the archetype of A and that of BhΦ had an omission, which, in the margin of the archetype of BhΦ, was supplied from another MS. Fortunately for us, the copyist of Φ inserted this addition into his text in a wrong place || bhN BhΦ *śisyabhuk*° || 9 Bh *sāpāsayamārjārāṇām* || M om. *lubdhakahariṇāṇām* || N *lubdhake ha*° || 10 Bh ins. *dvijadigambarāṇām* before *sajjana*° || A om. *ca* before *nityarairāṇi* || BhΦ *nityāṇi* *rairāṇi* (Φ *raira*) || 11 BhΦ *kenāpi kasyacit* || BhΦ *hataś* for *vyāpādītaḥ* || In A the corr. deletes *ya* of *prāṇāṇītāya*; M *prāṇāṇīta* || BhΦ *varītāte* for *yatante* || 12 Φ *akāranelat*(!) || 13 M om. the first *pūda* || BhΦ *yāti* for *eti* || 15 BhΦ om. *mama* || 16 Bh *arhati*, Φ *arhasi*, for *icchatī* || 17 In bh gloss on *garbhād*: *vesaragadhe*(?) ; BhΦ *garbham* || 18 bhN P Bh *pāṇīne*, in bh corr. by corr. to *pāṇīne*; A *pāṇīnāḥ* || 19 Bh *unmamotha*, Φ *unmootha*, bhN *unmamayya*, the second *ma* being deleted in N by cop. || Bh *munijaimunīm*, Φ *munijemunīm*, bhN A Pr *muniṇī jaimanīṇi*, P *muniṇī jaimunīṇi*, M *munijaimanīṇi* || 20 Pr *dvelāṭāṭe* || 21 bh *atiruṣāṇi*, but apparently corr. to *abhiruṣāṇi* by corr. ; N *aniruṣāṇi*; PL<sup>1</sup> °*cetasāṇi* *mabhiruṣāṇi*; A °*cetasāṇi* *matiruṣāṇi* || Bh *tiramyāṇi*, Φ *thiramyāṇi* || 22 N *prāha* for *āha* || 24 Bh *bhayālobhāc*, Φ *bhayālōkā* || 26 M *durbheuyūḥ*, A *durbhedāḥ*. All our other MSS. with us. Cp. 130, 7 || Bh 'mukarasayudhiś *ca*, Φ *makaresimdhīś ca* || 30 || || 27 BhΦ *ikṣo rasāt* || bhΦ the figure 2 for the second *parvaṇi*, N neither this figure nor the second *parvaṇi* || 28 BhΦ *viparītāṇām ca* *viparītāṇi* || 29 A om. *aparāṇi* || N *prāha* for *āha* || 30 BhΦ add *yataḥ* after *ca* || 31 Pr *sāṇḍitasyāpi* || N jumps from the first *viśvāṣam* to the second *viśvāṣam* (132, 1), om. one of them and all between them || BhΦ *riyo* || 32 Bh *vṛttāḥ* for *vṛtrāḥ* ||

**1** PPrM om. *tathā ca* || **2** A *tridiśenadrena* || Bh *dite*, Φ *dine* ||  
 P *diter cārbho*, L<sup>1</sup> *diter vārbho* || A *vināśitāḥ* || **3** BhΦ *suślakṣmeṇāpi*  
*śamadrena* || **4** P *nāśayes ca* || Bh *śanau* || Bh *pūrvam*, Φ *pūrva*, Pr *bhuvam*  
*(bhu* being corr. by cop. from some other akṣara smeared with gamboge);  
 M *hmavam*, A *kūlam* for *plavam* || **5** A *arthabhārena* || Bh *śipār*, Φ *sipār* for  
*ripor* || PML<sup>1</sup> *vrajet*, Pr *brajet*, for *gataḥ* || **6** PL<sup>1</sup> *tarāntam* for *tadāntam* ||  
**7** PL<sup>1</sup> *laghutapanako* || N *cīntavān* for *ci° āśa* || **8** Bh *mativisaye*, Φ — *tivi-*  
*ṣaye* || bh *athavā*, N *atha* 'vā, om. *ta*, but without sandhi with the following  
 word || Bh *etasyōpari*, Φ *eva tasyōpari*, bhN *esāsyōpari* || BΦ om. *me* || **9**  
 N *sāprapadīnam* || Φ (not Bh) om. *bho* || **11** After *idānīm*, some akṣara  
*(yā?)* has been covered with gamboge in A || A *pratipādayasva*, corr. by  
 corr. from *pratipayasva* || Bh *anyathā iham atraīva*, Φ *anyathā matham*  
*atraīva* || PPrM om. *sthāne* || **12** Φ *hariṇyoh* || bhM *nāyam buddhir*,  
 P *nāyam buddhir*, Pr *nāyam buddhi* (continuing *vāmcānād*), ABhΦ *nāyam*  
*duṣṭabuddhir*, for *nāyam abuddhir*; cop. of bh deletes the *anusvāra*, N *neyam*  
*buddhir*. Simpl. MS. I has: *vidagdhavacanōyam dr̄ṣyate laghupatanoh* | *satya-*  
*vākyāś ca* | H has a gap here; h with I (blunders: *dr̄ṣyato laghūpattana*) ||  
 After *jñāyate* BhΦ *yataḥ* || **13** A *°mriyāḥ* || **14** PL<sup>1</sup> *nasprho* || **15**  
 Pr *tadvāśyam* || PPrM *vidheyā* for *pratipattāvyaḥ* || **16** Read *\*pratyāyito*  
 for the misprint *\*pratyayito*. bhNAPP *pratyāyato*; M *pratyāyito*, BhΦ  
*pratyāyino* || Bh *aparam* for *param* || A *tvadbuddhipariṣaṇāya*, after which  
 one akṣara (*tta?*) covered with gamboge; PM *tv* (M *nv* for *tv*) *abuddhipari-*  
*ṣaṇārtham* || **17** BhΦ *tvadāṅkāgataṁ*, A *tvadāṅke muktaṁ me* || AΦ  
 (not Bh) *śara* || **20** A *tato* for *tratto* || Pr *bibheti* || bh *tvadīyāmyamitra°*,  
 corr. by corr. to our reading; N *tvadīyāryyamitrapārśvāt*, BhΦ *tvadīyā 'sya*  
*mitrapārśvāt* || **21** N *athāśā*, then two akṣaras covered with gamboge,  
 then *vāha* || **22** BhΦ *guṇavanmitrasaṃgena*, PPrM *guṇavanmitravināśena*;  
 then P *yan mitravināśena yan mitram upa°* || **23** Bh *śālistambābhīhavatam*,  
 Φ *śālistamvābhīhivantaṁ* || **24** N *tadhbāśūtvā*, PPrM *tat śrutvā* || PPrM  
*samālīmgitau* for *saṃgatau* || PPr *laghutapanako*, in Pr corr. by cop. ||  
**25** After *bhavān* (Bh *bhavāna*), BhΦ: *svasābhāva* [Φ *ve* for *va*] *taś cāhāram* ||  
 M *aham ānvesayāmy e ktva* (om. *hāram a* and *vam u*) || **26** A *sakāśāpākrāntaḥ*,  
 corr. to our reading by corr. || Φ (not Bh) *anupaviśya* || **27** bhA PPrM *kā-*  
*maṁ*, N *mam*, corr. to *m* by cop. BhΦ and Śār.β 72, 10 with us || A *°kusama°* ||  
 Bh *kṛtvā svapusyakimśukatulyām*, Φ *kṛtvāśupuśpakiṃśukatulyām* || N *māṃsamī-*  
*pesīm* || **28** bhN PPr *hiranyāmīkam*, in Pr corr. to our reading, perhaps by  
 a later hand; BhΦ *hariṇyāmītikam*; A and Śār. 72, 11 with us || M *bhakṣatām* ||  
**29** Pr om. *ca* || Φ (not Bh) *vahate* for *ca kṛte* || Φ (not Bh) *iva* for *eva* || A

śāmāka° ॥ 30 bhPrM °nīta; N °nītam, corr. by cop. to °nīta ॥ Bh svasāmarthyenōpanītān, Φ svasāmarthenāpanītān ॥ P svasārthyenōpanītabhakṣyam bhakṣyatām tamḍulā iti, Pr svasāmarthyenōpanītabhakṣyam bhakṣatām tamḍulā iti, M svasāmarthyenōpanītabhakṣyam bhakṣyatā tamḍulā iti ॥ A bhakṣyatām ॥ BhΦ bhakṣyatāma tamḍulām iti ॥ 31 A tatas tau suprītāv api | parasparām | prīti ॥ BhΦ parasparasutṛptāv, Pr parasparasuptāv ॥

## Page 133.

1 A rakti ca for p̄cchati ॥ 4 Φ (not Bh) tukṣati ॥ 6 Φ (not Bh) rachak ॥ 7 BhΦ om. kiṁ bahunā ॥ Φ (not Bh) niram̄taram ॥ M niram̄tarīkṛtvā ॥ 8 A ekāntamaitratām ॥ 9 BhΦ om. sa ॥ A tadupakāraramjitaḥ (om. manās) ॥ BhΦ tatpaksimadhye, AM tatpaksitimidhye ॥ Φ (not Bh) sa tadā for sadā ॥ N anyathānyasmin ॥ 11 Φ (not Bh) vāso (!) 'apūrītānayavich (!) ॥ A anyārupūritanayanaḥ ॥ A samāga, then the space of an akṣara covered with gamboge; the ā-stroke covered with gamboge, and samāga corr. to samāga. Then the space of 5 akṣaras covered with gamboge by corr., who writes on it dgadām uvāca, the reading of the corrector being thus samāg gadgadām uvāca ॥ 12 Pr vibhaktiḥ ॥ BhΦ tad yāsyāma atrāham ॥ A aham anyatra ॥ 14 BhΦ anāvṛṣṭiḥ ॥ PPrM mahatī 'vṛṣṭiḥ ॥ A jano for nagara° ॥ BhΦ babhukṣayā pūdito; bhN bubhujāpī° ॥ 15 PPr vihaga° ॥ M viñāñbāñdhanārtham ॥ BhΦ aham atyāsu[Φ adds vi]śeṣatayā ॥ 16 M vīdeśam̄ calito ॥ ABhΦ tato 'ham̄ for tenāham ॥ A karomi, om. iti ॥ BhΦ yāsyāmītī ॥ A hirinya ॥ 17 BhΦ tahri, but the i-hook deleted in Bh ॥ N prāha for āha ॥ Bh yāsīti, PPrM yāsyatīti, N yāsyatiīti (!) ॥ 18 ABhΦ dākṣāṇāpathe, N dākṣiṇāpathe ॥ 19 M °māñsakalāni ॥ 20 BhΦ subhāśitagoṣṭīm ॥ BhΦ ins. bhūcaraḥ before sukhena ॥ Φ (not Bh) °paksakṣayam ॥ 22 BhΦ tā, APr te ye for tāta ॥ Pr om. na, which has been supplied by another hand in margin ॥ 23 ABhΦ cāpadi samsthitam ॥ 24 A hirinya ॥ N prāha for āha ॥ BhΦ om. all between āha and bhoḥ line 25 ॥ A apy evāgacchāmi ॥ A ato ॥ 25 A dukkham ॥ M om. sa ॥ APr jump from the first āha to the second āha, om. one of them and all between them ॥ N prāha for āha ॥ 26 M tavi for tatraīva ॥ BhΦ gatās tam̄ sarvam ॥ Bh akośagatir ॥ 27 APPr tatrāgamisyati, BhΦ tatrāgamisysi ॥ 28 Φ sānai manai ॥ Bh māsudvahaśceti, Φ māsadvayaśceti ॥ A mānado for sānando ॥ 29 Φ (not Bh) abhyo for dhanyo ॥ A samasti, corr. by corr. to samam asti; BhΦ samo 'sti ॥ bhN dharas for dhanyatarah ॥ 30 MBhΦ om. hi ॥ Φ sampattādikāni ॥ N apuṣṭāv for aṣṭāv ॥ Bh uddīyanāni, Φ uḍīyanāni ॥ Bh tatas for tat ॥ P sakhenā ॥ 31 N prāha for āha in both places ॥ 33 BhΦ cakram ॥

## Page 134.

1 Before *śrutvā* Φ inserts *api*, in spite of 'pi after *hiranya* || BhΦ *hiranyōpi* || Bh *prṣṭopari*, Φ *drṣṭopari* || bhNPPrM om. *tatprṣṭopari* and the following words to *sampātoddāyanena* (excl.); our reading is that of A (only A °*śto*°). Simpl. H1: *tathānuṣṭite hiranya* [h add. over line in H]s [H om. s] *tatkṣaṇād eva tadupari samārūḍhaḥ* [I om. h] *sópi śanaiḥ śanaiḥ* [I om. h] *tam ādāya prasthitāḥ*; h: *tatt śrutvā hiranya tasyōpari samānūḍha* *sópi sapāt tenaīva pracchittāḥ* || BhΦ *samāruhya* || N *sampātoddurnayena* ||

2 Φ only one *śanaiḥ* || Φ om. *tena sa* || Bh *saha* for *sa* || Φ *tam hradam tam* || BhΦ *pracalita* for *prāpitāḥ* || 3 BhΦ *athāṁtare* || P *mūṣakādhitam*, M *mūṣakādhisritam* [sic!] || 4 N *tattīsthā*°, Φ *tannīrastha*° || 5 Φ (not Bh) *śākhām āruhya* || BhΦ *tārasva* [Φ *śva*] *reṇa provāca* || Φ *māṁtharakah* *āgacchan* || BhΦ *bhavanmitram* || 6 Over °*tyāliṅga* gloss in bh: *tvam* || A our reading, corr. by corr. to *āgatyāliṅgyatām iti* || BhΦ *āgatya* *āliṅgya* || 7 A om. *yataḥ* || Bh *sakapūraīḥ*; Φ *kim vamdanaiḥ sakalapūraīḥ sthapārai* || P *kimmu*, BhΦ *kim tu* for *kimu* || 2nd pāda in A: *kim suśitalaiḥ*, which corr. corrects to *kim ca candraiḥ suśitalaiḥ* || 8 M *ta* for *te* || 9 Pr *nipūnatarai* || 10 BhΦ *parijñāto* 'sti | iti || Pr *smīti* for 'si | iti || PPrM *mamāparādham* (PrM °*dham*) *kṣamasvam iti* || 11 BhΦ *vṛkṣottīrṇ-nakam* || 12 N *vihitāliṅgitau*, P *vihitāliṅginau*; Pr *vihitau* *liṅgitau*; M *vihitālikitaśarīrau*, om. °*liṅganau pula*° || BhΦ *pulakitasvaśarīrau* *vṛkṣād* (Φ *vrddhād*) *adhasthod upavīṣṭau* *cātmacirāṁtanām* *vṛttāṁtam* || 14 A *māṁtharakam* || P *laghutapanakam* || Φ (not Bh) *bho* 'yam ko *mūṣakaḥ* || BhΦ *bhakṣabhuṭo* || M om. all between *mūṣakaḥ* and *mūṣako* 'yam l. 16 || 15 BhΦ om. *bho* || N *prāha* for *āha* || 16 PPr ins. *mūṣakaḥ* after *mūṣako* 'yam || Pr *t* for *tat*; BhΦ om. *tat* || 17 M om. *yathā dhārā* || A *rā* for *dhārā*; corr. corrects *rā* to *śaṣṭo* || A *vivirā tarakāḥ*, corr. by corr. to *divi tārakāḥ* || 18 Ψ sets in again here with *khyayā* || 19 A °*parityaktyās* || 20 M *paranirvedam* || BhΦ *āśadya* for *āpannah* || BhΦ *tavāṁtike* || 21 N *prāha* for *āha* || M om. all between *āha* and *prṣṭo* || Pr *prṣṭo dayaīva ttatraīva* || 22 Pr *eta traīva* || ΨPPrBh om. *na* || 25 M *pramadārotham* || 28 N °*gude*° for °*drava*° ||

## Page 135.

1 M *anna* || M *prāśūṣikaparivārakārtham* || 3 *suprayatnam*; cp. also Śār. 74, 9 || 4 Pr *bhakṣya*, om. *māṇe* || M *parivrāprāja* for *parivrāḍ* || 5 bhN *anāyāseneva* || 6 ΨP *prāpnosi*; Pr *prāpnoti* || N *bhakṣyayāmī* || M *tamtrāṇ tam* for *tatra* || bh *vṛhatsphīn*° corr. by corr. to *vṛhatsphīg*°; ΨPPr *vṛhatsphīg*°, M *vṛhasphi*° || 7 ΨPPr *bṛūṭakarṇo* || 8 bhNAΨPr *āśramam*, P *āśram* for

śramam; M *asramam*; Bh with us; M and Bh *upanītavān*, in Bh apparently corr. to our reading || 9 ΨPPr *brūṭakarṇṇo* || 10 N *br̄hasphigo*, bhΨPPr *vṝhasphigo*, A *vṝhatspigasya* || 12 After *abhyāgataḥ*, Pr repeats *śūnyayā* *pratīvacanam* *prayacchatī* || ΨPPr *brūṭakarṇṇa* || 13 ΨPPr *sālhādāṇi* || 14 Pr *rātrām* *api* || N om. *iti* || 15 Ψ *yat*, corr. by cop. from *yatāḥ* || 16 ΨPPrM transpose *kasmāc cirād dṝsyase* and *prīto 'smi te* *darśanāt* || 17 ΨPPrM *kā vārītā nanu durbalōsi* || 18 M *samupagatān* || 19 ΨP *harmmāṇi*, Pr *harmāṇi* || 21 bhNΨPPr *prāghuṇike*, in Ψ corr. to our reading by cop.; but the correction is not very clear. ABh with us || 22 ΨPPrM *sādanam* || Pr *vṝthā* for *vṝṣāḥ* || 23 N *girā* ||

## Page 136.

1 Pr *tatraīkā*° for *tathaīkā*° || 2 M om. *yataḥ* || 3 ΨPPr *paurohātṛyam* || 4 bhN AΨPPrM BhΦ *māṭhāpatyam*, in bh corr. to *māgāpatyam* || 5 ΨP (not Pr) *brūṭakarṇṇāḥ* || N *būṭakarṇṇāḥ* || 7 M *tvāt* for *tvatto* || Pr *mamānyāḥ* *suhṛt*, M *mamānyāḥ* *syahṛt* || 8 N *bhikṣāmāṭram* || 9 In bh, gloss on *karmakarā*: *bhṛtyāḥ* || N *vṝtticchedāsanmārjanādī*° || 11 N *reṣena* for *vam̄ṣena* || M *tūḍayati* || 12 ΨP *kutūhalaṁ* *me tasya*, in Ψ corr. by very small strokes to our reading, apparently by corr.; M *kautūhalaṁ* *me tasya* || 13 N *vṝhasphik*, A *vṝhatspig*, ΨPPr *vṝhasphig* || 14 ΨPPrM om. all between *bilam* and *nīdhānoṣmaṇā*, l. 16 || 16 N *kuddatesau* || 17 N *uṣmā* || bhN *vitvajo*, corr. to our reading by corr. of bh || N *viddhīm* || 20 That in our text *sāṇḍilimātā* is a compound, is evident from 140, 15 || 22 ΨP *brūṭakarṇṇa* ||

## Page 137.

4 ΨP *devatārcanaparas*, Pr *devatārcanaparas*, M *devatārthanaparas* || 5 bhN *pratyūhaprabuddho* || M only *vrāhma* [new line] *nyoḥ* || 6 N *anam̄tara-phaladā* || 7 M *tadagrahaṁ* for *tad ahaṇ* || 8 bhN *mūrṣoddeṣena* || ΨP *yathā śaktir* || 9 Ψ *bhartsamānā* || M *bhargvayamānāḥ* || 10 Pr *he daridra* for *daridrasya* || M *bhojaprāptis* || 13 bhN *na svāditam* || 14 M *manḍām* *ra* 2 || 20 Pr *tasya* for *tac ca* || 21 Pr *yacchannajalam* || 22 M *nityapra*° ||

## Page 138.

4 N *vivekajñai sādanam̄tāya* || 6 bhN ΨP (not Pr) *tr̄ṣṇā*; ABh with us || 11 ΨPPrM *mahāñjanāśikharākāraḥ* || In bh gloss on *kroḍaḥ*: *varāhaḥ* || 12 N om. *dṝṣṭvā* and the following words to *dṝṣṭvāpi*, l. 15 excl. || No MS. has the *sam̄dhi* after *dṝṣṭvā* || bhΨPPrBhΦ *ā karṇṇām̄ta*, M *ā karṇṇām̄ta*; A with us || 16 Pr *tathā* for *yathā* || 17 M *prahite* || 21 N *tasminn* for *etasmīnn* || Pr *mr̄tyu* || 22 Ψ *śṝṇgāla* || ΨPPrM *tam* *desam* ||

## Page 139.

1 N *prāruṣṭo* for *prakṛṣṭo* || 7 N *tatt* for *tat* *tad* || 13 M *vāpaṭati-*  
*takoṭīm* || ΨPPr *bhakṣitum* || 14 M *tuṭītapāśe* || Pr *tālupradeśe* || 15  
*Pr mastamadhyena* || 21 Pr *athaīva* || 22 M *cūrṇṇayisyāmnvā* for *cūrṇa-*  
*gitvā* || 24 Pr *sūryāt* *tape* ||

## Page 140.

1 M *grha-* for *grhe* || 2 Pr om. *madye* || M om. *sā* || bhN *sāpy*  
*acīmṭayat* || 3 bhN *naipuṇye* || 4 bhN *tilānām* *bhojyān* || bh *kīptavān*,  
 corr. by cop. from *kṛtavān*; N *ktapravān* for *kṛtavān* || 5 M om. *luñcitair a* ||  
 6 Pr *arthān* for *atha tāñ* || Φ *sūrpe*, bhNAΨPPrMBh *sūrpe* || 7  
 M *grho* for *grhād* || M *tu* for *grhṇātū* || 10 M *nava°* for *tad°* || 12  
 N *samarthā* || 14 bhΨPPr *sambandhēnēme*; N *sambandhēna me*; M *sam-*  
*bandhāmnenēmi*; our reading is that of ABhΦ || 15 N *sāmḍalimātu*, with  
 a visarga added over the line || 18 bhNΨPPr *taṁ* for *tan*; ABh with  
 us || bh *nīdhānodya°*, apparently corr. by cop. from *°nogha°*, N *nīdhānogha°* ||  
 20 ΨPPr *brūṭakarṇṇa* || M *jñāyato*, om. *te ya* || 21 M *yūthyaparivṛta* ||  
 ΨPM *vṛhasphig*; Pr *vṛṇasphigoha* || 22 bhΨPPrM *khanatrikam*, N *khani-*  
*trikam*; ABh with us || 23 PrM om. *mayā* || 24 Pr *addhi* for *api* ||  
*Pr carāṇamalitānām*, M *carāṇamalitayām* || NBh *tatpādānusāriṇo* ||

## Page 141.

1 Pr *tava* for *tad* || 3 M *tathā* for *yathā* || 4 N *tayā* for *tathā* ||  
 6 ΨPPr *puruṣam* *drṣṭvā*, M *puruṣam* *drthā* || M *jānīti* || 9 bhNΨPPr  
*bhavisyāt*, M *savisyāt*; ABh with us || 10 bhM *cetarac ca?* *c* and *v* are  
 often indistinguishable in Jain MSS. || 11 Pr *cīhnām*; N *ajātakapā-*  
*lacīhnāḥ* || 12 *pratyutpadaiḥ* all our MSS. including ABhΦ || 14  
 N ins. *āradhvaḥ* before *pravṛttāḥ*, writing *pravṛttāḥ* between two *dāṇḍas* ||  
 16 M *nām* for *mām* || 19 M *bhaktvā* || M *vāsurām* || 20 N *°kapālaja-*  
*ṭilān* || 23 M *durgge* twice || 24 Pr *°cārcino pi bhū°* ||

## Page 142.

2 M *tā* for *khanatā* || 4 Pr *anyāgata idam*, M *abhyāgaptā ivam* || ΨP  
*brūṭakarṇṇa*, Pr *vūṭakarṇṇa* || 5 In Ψ gloss on *asya* by glossator: *nīdhā-*  
*nasya* || bhNΨP *taṁ*; BhΦ om. *tan*; A with us || 7 ΨPM *sthānakam* ||  
 8 Pr *vīkṣitum* *api* twice || bhNAΨPPrM *acīmṭayamē ca* || Bh *advācīmṭayam*,  
 Φ *advācīmṭavyam*, BhΦ om. *ca* || 10 N *ma* for *me* || 11 M *sahastakirāṇo*;  
 ΨP *nīrucchāhāḥ*, Pr *nisacchāhāś* || 12 N *sapaticārāḥ* || 13 ΨP (not Pr)  
*brūṭakarṇṇo* || bhNM *bhūyo* only once; ΨPPr *bhūyōpi* 2. A with us.

BhΦ om. 'pi || N tādītum || 15 M bharann || 17 bhN yato for gato ||  
 18 Pr om. yataḥ || 19 Pr parāśarati || M om. yaj janān || 23 bhNΨPPrM  
 577v. in bh corr. to our reading by corr. A with us || ΨPPr brūṭakarṇyam ||  
 N kārtulalay ||

## Page 143.

1 Pr om. ś ca || 2 N mūṭakam || 4 Pr °virahita || M yathārthena  
 for yathā gajāḥ tathārthena || 6 M tata śrūtrāha || 7 bhN tato, Pr yatro  
 for yato || M na kūrddāśektinarasti || BhΦ om. tad; A viddhi, ΨPPrM  
 tadrād for tad dhig. bhN tadvin or tad dhin (as dva and ddh are often  
 identical in Jain MSS.); in bh a second hand puts g over n. The  
 reading tadrād (ΨPPrM) is a correction, but a wrong one. A's viddhi is  
 evidently a correction of bh's reading || 8 N ins. yataḥ after uktam ca ||  
 10 Pr grīṣmā kueari yathā || 11 BhΦ kākararāḥ, PL<sup>1</sup> kākasavāḥ || 13  
 M om. hi || 14 M śrīguṇānām || ΨPM prakāśanī || 16 M pravayam ||  
 18 M vidhāra<sup>o</sup> || 19 M vakto, A Pr BhΦ ryakte || M °ṛytāḥ || 20 ΨPPrM  
 ira for api || 21 bhN om. vilayā || Pr tat saṃnidhānam || 22 N vyarthāh-  
 samāḥ || 23 ΨPPrM om. ca before te, writing tatas || PL<sup>1</sup> madbhūtyā ||  
 24 bhN samartha, ΨPPrM Bh 'samartha; A with us ||

## Page 144.

1 N tat kim anena [new line] kim ārādhitenā || 4 M srāvāmī || ΨPPr  
 chatrajīribhiḥ || 5 M om. teṣām, writing cacau for vaco || bhN durga-  
 pravīṣṭo || M yāvāt nīrddhata kvāpi || 10 ΨPPr mānodbhāsam || N hāsam  
 for krāsam || 11 N viguṇībhavamī || 13 N °pāṇḍitām || N dr̄śām ||  
 14 M kṛtāntāpahataḥ || M prāyadyate || 18 M manvitram for sanmitram ||  
 19 M sarvaśūna; bhNΨPPrM sarvaśūnyam (M °śūna) daridratā; cp. SP II,  
 32! A sarvasūnyam daridratā, Bh sarvam, Φ sarva, BhΦ sūnyam daridrasya ||  
 24 N api<sup>o</sup> for ati<sup>o</sup> ||

## Page 145.

1 M yasya dr̄śāḥ phalavipākaḥ || 2 Ψ om. eva, which is added over the  
 line by cop. || 6 After 83, A ins. this śloka: mānam udvahatām pūmsām  
 varam āpat pade pade ! jīvitam mānamūlam hi māne mlāne kutāḥ sukhām || That  
 this did not originally belong to our text is evident from K, which has  
 interpolated it in a wrong place. The order of the pādas in this MS. is  
 as follows: 83 ab, then cd, ab of our śloka, then 83 cd. It is clear, that our  
 śloka originates in a marginal addition. It is missing in our other MSS.  
 including BhΦ. Cp. also the right numbering of stanza 90 in BhΦ. As  
 BhΦ only seldom number their stanzas, it is evident that the copyists copied  
 these numbers from their originals || N °cchanna || 7 N acīmīlayat ||

ΨPPrM om. *punar apy acintayam* || M *āpari* for *api* || 8 bhNΨPPrA *dāvanikkuthita*°, in A corr. by corr. to *dātra*° or *dānna*°; M *dāvanikkuthitanvacah*; Bh *dāvanikkutitasya ca*, Φ *dāvanikkutitasya ca* || 9 Pr *avagraha* for *na cā* || 14 M om. *arthitvam hi ma* || N om. *na* || ΨPPrM *vastvamparām* || 17 M om. *paribhūyate* || 18 M *busvā* for *buddhyā* || 22 N *param* for *varam* || M °*niveśitau*, corr. to °*nivesato* || 23 ΨPPr *giriguhatatān*, M *giripunguhataṭān* || 24 bhΨPPrMBhΦ *khalu* for *khala*, in bh corrected to our reading by corr. A with us, but corr. by corr. from *khālājanāt* || ΨPPr *prārthair* for *prāptair*; M *prrārptaurr athaih priyam kṛtavān manah* ||

### Page 146.

2 ΨPPrM ins. our ſloka 88 after our 89; but as ΨP number our 88 as their 82 (PrM 83), and as ΨPPrM number our 89 as their 83, it is clear that the transposition is only due to the inadvertence of some copyist || 3 bh 'py *arthito*, N 'py *arthibho* || 5 M *vānīkṣaram* for *dīnā*° || 8 N om. *na ca* || 12 N *parapīḍenā*° || 13 M *dvitīya*° || 14 M *reṇī ciraprakāśi parāpannābhoji* || 15 N om. *yan maraṇam* || 16 ΨPPrM om. *tad eva* || N *vr̥hatspīga*°, ΨPPrM *vr̥hasphīga*° || 19 N *kare*, then a begun *ya*, then *ro* for *kātarō* || 21 N *upāgatasya* || 22 bhN *peṭikām* || 23 ΨPPrM *āyuḥśesatayā* (M with *dāṇḍa* between °*yuḥ*° and °*śe*°) ||

### Page 147.

2 bhNΨPPrMBh *daivo*; A with us. See 151, 9; *daivo* however seems to be the genuine reading, as *daiva* 'Destiny' has often the masculine gender in Jaina Sanskrit || 3 bhN *tasmān na śocā na ca vismayo me*; but see 151, 10; in bh a first *ca* is inserted after *śocā*, but deleted again by cop. || 5 ΨPPrM *so 'bravīt* for *hiranyah kathayati* || 6 M *nagaradatto*, om. *re sāga* || 8 In bh gloss on *rūpakaśatena*: *rūpaiyā* || 11 M *sadattena* || 15 bhN *nirbhatsya* || 18 N *tatra nagara*° || 19 Pr ins. *ki* before *kenacid* || 20 PL<sup>1</sup>PrM *tréti* for *vā, iti*. This reading goes back to the circumstance, that in Ψ in the left part of the *va*-noose, perhaps owing to some small defect of the paper, there seems to be a small opening. But under the magnifying glass the closing of the noose is quite distinct || BhΦ *bhavān* for *vā, iti* || 21 bhNΨPM *manusyēti*, PrBh *manusya ity*, A *manusyo iti* ||

### Page 148.

3 Pr *prasiddhanāma* || 4 ΨPrM *kanyā*, om. *rāja* which the cop. of Ψ adds in the margin || After *candramati*, M *yā ekasmin divase, &c.*, l. 5 || N P *nāmāti*° || 5 NPr *nirīkṣyamāṇā* || 6 N *manorathaś* || 7 Pr *kusumabāṇāhatayā* || 8 N om. *tayā* || Pr *nirjarasakhī* || 9 M *sa* [new line] *saha* || 10 M *dagvad* for *yad* || ΨPPrMBhΦ *tvadāṇṭike* || 12 ΨPPrM

radar̄tike || 13 bhN *samesyati*, ΨPPr *samesyati*; A Bh with us || 14  
Cop. of Ψ supplies the words *yady arasyam* to *bhikhitam* incl. in marg. || Pr  
teatr̄rāgṛtār̄yām || 16 M *tayā* for *tvayā* || 23 M om. one *yena* ||

## Page 149.

2 M *kautukān dṛṣṭakahṛdayas*, *ka* being struck out; bhN ΨPPr *kautukāt*  
*hṛṣṭakahṛdayas*; A BhΦ *kautukāviṣṭahṛdayas*. Cp. our Introduction, p. 34 || Pr  
*aralayi yādhirūḍham* || 5 Pr ins. *tayā* after *āśritayā* || M *tadampagajāṅga-*  
*jāyācājātāhārṣaromāṇprītagātrayoktām* || bhN *ṁātrayānuraktayā* || M *gātrā*  
for *ṁātrā* || 6 N *mamā ātmā* || Pr *ābhya* for *ātmā* || 10 N *stambhita-*  
*tarām* for *sta* *tra* || 12 M *rad* for *yārad*, bhN A *daṇḍapāśakāḥ*; M *daṇḍra-*  
*pāśikū*, ΨPBhΦ with us; cp. 151, 2, 9 || 13 bhN Ψ *ahitā*, in Ψ corr. by  
cop. to our reading || 16 bhN A Pr *daṇḍapāśakenā*, M *daṇḍapāśakenābhī-*  
*hīta*; ΨPBhΦ with us || 17 Pr *saṁiti* for *sa mati* || 18 N *tasyāḥ*  
*rakṣakaeya*, bh *'vinayavatī*, N *'avinayavatī*, Ψ *avinayavatī*, P *vinayavatī* || 24  
bhN *bravīṣi* ||

## Page 150.

2 M *asakṣam* || 3 ΨPPrM *phalam bharati* || 4 bh *nirbhatsya*, N  
*nirbhata* || 8 M *grhadvāraravīṇtamāṇḍapa* || M *ṁala* for *maṇgala* ||  
9 Pr *āratvā* for *hatvā* || Pr *praṇamma jjannako* || 11 Pr *praṇamya* || M  
*diśyo diēṣṭi* || N *janmuḥ* || 14 M *mahāsāhastikatayā* || 15 bhN *nirbhā-*  
*tsitarām* || M *apayāte* || 16 Pr *abhirāṇte* || 17 ABhΦ *tat*, Pr *nol* for *tam*.  
But *tam* is evidently a prākṛtism; cp. the Introduction to this volume, p. 32 ||  
18 bhN *prasara*, P *svasura* || ΨPr *tvayānuṭiṣṭitām*, P *tvayā 'nuṭiṣṭitām*, M  
*tvayā 'mutiṣṭitām* || 19 M *pradatvesatti* for *pradattā iti* || 20 bhN  
*palāyato*, ΨPPrM *palāyamāno*; A BhΦ with us || 21 Pr *edam* for *idam* ||  
23 PPr *prāṇasamśayā iksitā*, a misreading easily to be explained by the  
form of *dra* in Ψ || bhN om. *mama* || 24 bhN A ΨPPr *grhīṣyati*, Φ  
*grhīṣyatī*, Bh *grahīṣyatī* || Pr *vārttāvyatirekena* ||

## Page 151.

1 bhN *samjātāḥ* (N om. the ardhadāṇḍa) *māhā* || bhN om. *tam* before  
*vārttā* || 2 ΨP *karmma* for *karya* || A *daṇḍapāśakaduhitālapi*; BhΦ  
*daṇḍapāśikasutālapi* (Φ *sutā 'pi*) || 4 ΨPPrM om. *svayam* || ΨPPrM  
*tatrāgataḥ* || 6 M *manujāḥ* || 8 A ΨPPrM Bh *daivōpi* || ΨP *tum*  
for *tam*; cop. of Ψ supplies *laṅghayitum* in marg., P has it in the text || 9  
bhN *pāśika* || ΨPPrM *daṇḍapāśika* [P adds *h*] *sutā 'bravīt*; Bh *daṇḍapāśikasutā*  
*āha*, Φ *daṇḍapāśutā āha*, A *daṇḍapāśakaduhitālbravīt* || 11 N *na visma-*  
*yomi* || M *vaṇikaduhitā* || 13 NPrM *prthak* (only once) || 14 ΨPPrM

ins. *tān* before *vṛttāntān* || M *sabahumānām* || 16 ΨPPr *upabhūmijamānāḥ* || M *upabhūmijamānamukhēṇā°* || 18 After *ityādi*, ΨPPrM || 4 *kathā* ||

## Page 152.

1 N *tathā ca* || 2 Pr *mānasyam* || 3 bhN °*pānasya* || ΨP *upānadviṣṭa°*, M *upānaḍiūḍha°*, a reading easily to be explained by the form of the respective akṣara in Ψ || M *carmmavṛttaiḥīva* || 5 N *kare prāpte* || bhN om. 'py. The copyist of bh writes *a* over the avagraha || 6 ΨPPrM put our śloka 99 after our 101. Their numbering 92 to 94 (92 twice for 91.92 corresponding to our 98.100) agrees with this transposition || 8 bhN *ti* for *te* || bhM °*kutumbini* || 9 bhN ΨPPrM *āsvādayati*; ABhΦ with us || M *ya kṛṣṇe* || 10 All our MSS. incl. ABhΦ *asatyāny* || 11 bhN *parigrha°* || M *kṛṣṇe* || NPr *nirvṛttim* || 13 In bh a gloss on *kuśa* : *darbha* || ΨPPrM *vāpi* || 14 M *nīnam* for *dīnam* || 15 Pr *śadbhyām* *yat* *tvayodhes ta°* || 19 bh *śrāvyam*, corr. by corr. to *śrāvyam*; N *śrāvyam* ||

## Page 153.

2 P om. *sahodarāś ca*, M om. *hodarāś ca* || 4 N *hy arthe* || N *triloke* for 'tra *loke* || 5 bhN *svavacanam* || N om. *tāvad* || 6 ΨPPr *laghutapanako* || 10 N *samagoraga°* || bh °*māgaṇṭam* || 11 Pr om. here lines 11 to 13 incl., inserting them after *pā*, l. 15 || Pr *āmadhyāhnakṛ°* || 13 ΨPPrM °*sevikā* for °*setikā* || 14 ΨPPr *tasyā* || bhP 'nukuryāt, but in bh corrected to our reading by the copyist himself || 16 ΨP *saṁsvāsayitum*, Pr *saṁsvādayatum* || N *t* for *yat* || bhN *svadeśāḥpari°* || 22 M *sa viṣayaḥ* || 23 M *śrayato tam e carute* || 24 A om. all between *vanaṇ* and *dūkāḥ* (for *maṇḍūkāḥ*), l. 27 || 25 *arthinām* all our MSS. but A (see on l. 24) incl. BhΦ. The lion being represented in this stanza as the king of animals, the *arthināḥ* must be understood as his followers, such as Karatāka and Damanaka. The original reading of the *Pañcatantra* is not *arthinām*, but *ātmanāḥ*; cp. Śār. 87, 21 || 26 N *udyamyaparair* || 27 M *sarapūrṇṇa-thivāṇḍrajāḥ* || 28 Pr *bhodyogam* ||

## Page 154.

2 bhN ΨPPrM *kalāvidhījñāṇ* [N °*vidhīrjñāṇ*], in bh corrected to °*va-dhajñāṇ* by corr. ABhΦ with us. Cp. Śār. 88, 4 || bhN *vyasaneśv*, corr. of bh *vyasaneśv*, P *vyasanepy*, a misreading easily to be explained from the form of the akṣara *śva* in Ψ; bhNP *āśaktam*, Ψ *asaktam*, but *śa* written by cop. over *sa*. M *vyasanethāśaktam* || 5 ΨP *acavalām* || N *avisvādinām* || 6 M *eva vitā bhavati* || 16 A with bhN ΨPPrM. After l. 16 BhΦ ins. *sthānabhrastāḥ* (Bh om. *ḥ*) *hi* *śobhamte* 1 (Bh om. 1) *śimhā* (Bh adds *ḥ*) *satpuruṣā* *gajāḥ* || N

solīrāpte II      18 M *samsthānam* for *sram sthānam* II      bhN *parityajyet*, corr. by cop. of bh to our reading II      19 N om. *iti* II      20 M *rūparatyāś* II      24 Pr *vṝk̄. vṝp̄. vṝt̄iḥ* II      25 Pr *śilaparākrama* II      30 M *bhuvatibhate* for *labhate* II

## Page 155.

1 Pr *calmīśryga*° II      N °*sryga*° for °*ṛyga*° II      3 N *nālinīca*, Pr *nālinī-*  
-*ca* II      5 ΨP *madaks te*; Pr *ki midar te* II      7 Pr *yanvanā dhanāni ca* II  
8 bhP<sup>M</sup> *navasakhyāni*, N *navasamsthāni*, Pr *navasamkhyāni*, A *navasāsāni*;  
DhΦ with us. Cp. Śār. 89, 18, and SP II, 65.—*sasya* and *saspa* are often con-  
founded in the MSS., and as *s* is often written as *kh* in North-western MSS.,  
*khṣya* and *gya*, *spa* interchange very often II      ΨPM insert *ca* before *yositāḥ* II  
11 N *prāṇasyopī* II      12 N *cittasya* II      14 bhN *gehe* II      15 M *cittam* II  
17 bhNΨP<sup>M</sup> *dairo 'tra* for *dairam evātra*, BhΦ *dairam eva*, om. *atra*;  
A with us. But see our note on 147, 2 II      21 N *nābhyaṁ* II      22  
ΨP<sup>M</sup> *lābhāḥ paramāḥ* II      23 M *kṛṣṇā* II      28 P (not L<sup>1</sup>) om. *lābho 'sti* II  
29 N *ricay*, PL<sup>1</sup> *cittam* for *vittam* II      bhN Pr *vināśa* for *vināśi*, corr. by cop.  
of bh to our reading II

## Page 156.

1 N ins. *hi* after *kāryatātvaṁ* II      Pr *kīmcid* II      ΨP<sup>M</sup> *dhanabhogābhāgīnāḥ*  
(P °*na* for °*nah*) II      Ψ *kīcīc ca*, P *kīmcīc ca* II      3 °*syōpārjanam* all our MSS.;  
but cp. 157, 15 II      5 ΨP *kathaīti* II      7 N Bh (not bh) *somaliko* II      Pr  
*vāyāḥ* (om. *tantr*) II      N *tāptitvāyāsah* II      8 N *ca* *śastrāṇi* for *vastrāṇi* II      9  
ΨP<sup>M</sup>BhΦ °*nādikā* II      10 AΨP<sup>M</sup>BhΦ *kolikās*, M *kokikās* II      12 N  
*āradhārāṇakām* for *adhā*° II      14 M *mīthyātha jalpitam* II      15 bhNΔΨP<sup>M</sup>  
(not MBhΦ) insert *na* between *dhanam* and *bhavati* II      16 M om. *bhavati*  
*ca bhāryam* II      19 ΨP<sup>M</sup> *māturaṁ* II      22 NPr *chāyātāpo* II

## Page 157.

1 N *tasmād atraiva karma tiṣṭa tiṣṭa* II      3 M *samthāpadyate* II      PL<sup>1</sup> *samprā-*  
*padyamaparityaktam* (l. 4) II      5 AΨP<sup>M</sup>Bh *yathā ca* II      6 bhN *na* for *ca* II  
9 ΨP *udyamenna* II      12 ΨP<sup>M</sup> *ca na* for *cen na* II      13 bhNΨP<sup>M</sup>  
*nōpālambhyāḥ*; ABh with us II      14 M *varṭtavyam*; all the other MSS. incl.  
ABhΦ with us II      15 °*yoṣārjanām* also ABhΦ II      N *swarṇṇāsataṭrayopār-*  
*janām* *vidhāya* II      16 bhN *prati sthitāḥ* II      20 Pr *kroḍhasaraktau locanau* II  
21 M *karṭtavyaṁs* for *kartāḥ* II      M *dhā*, om. *bahu* II      NBhΦ *somalikasya*,  
ΨP<sup>M</sup> *somilasya* II      24 M om. *vyavasāyinām* II

## Page 158.

1 bhN *tathāsyā* for *tasyā* II      Ψ *atyat*, P *at* for *atas* II      2 Pr om. *yāvād*  
*asau* II      3 bhN *anviṣyati*, Pr *anveyati* II      5 N *ca* for *vā* II      6 N jumps

from the first *bhūyo* 'pi to the second *bhūyo* 'pi (l. 7), om. one of them and all between them || The words *tatra* to *pracalitah* incl. are om. in the text of  $\Psi$ , but suppl. by cop. in margin || Pr om. *ca* || **7** M *antyārggenāīva*,  $\Psi$  PPr *anyamārggenāīva* || **10**  $\Psi$  PPr *edam*, M *idam* || **13** M *varṭṭah* for *kartah* || **14** P *bhojanād* *rte* || **16** bhNA $\Psi$  PPrM *karmma*; but in A some aksara smeared with gamboge after *karmma*; Bh $\Phi$  *karmman* || **17**  $\Psi$  PPr *upalambhayasi* || **18** N *somaliko* || **23** N *somalika* ||

## Page 159.

**3** N *somalika* || N *prāha* ||  $\Psi$  PPrM om. *tad* || **5** M *nāma sti* for *nāsti* || N *somalika* || **7** In M *pāda* 1 runs thus: *virūpikulīno* 'pi || **10** bhN *subudhau* || M om. *patatah* || N *patano* || **11** bhN *nirikṣito* ||  $\Psi$  P *daśa* *varsāni* *ca* *pamea* *ca* || **12** M om. *so* 'bravīt || **14** P *pralabadvṛṣāṇo* || bh *ṣaṇḍah*, corr. by cop. to *ṣaṇḍah*, which is N's reading;  $\Psi$  P *ṣaṇḍhah*, Pr *ṣaṇḍha* with following *dāṇḍa* || **16** bhN *marakta*° || Pr *śispāṇigrā*, M *śaspāṇigrā*. These readings evidently go back to that of  $\Psi$ , which has *śaspāṇigrā*, with 2 over *ṇi* and 1 over *grā* (these figures perhaps by a later hand) || **17** M *thalobhiko* || Pr om. *sa*, owing to the fact, that  $\Psi$  writes *sa*, then *na* or *va*, then *gadātirekā*, putting one single bracket before *na* (or *va*), and deleting by a horizontal stroke not only these aksaras, but by mistake also *sa* before the bracket. P with us || **18** M *sukhenāpavīn* *nādīpulīne* *sukhenopavīṣṭa* || **19**  $\Psi$  *pralambavṛṣāṇo* *ṣaṇḍo*, the *o*-stroke before *ṇ* being deleted by an almost invisible stroke at its inferior end, whereas on the second *o*-stroke after *ṇ* the visarga has been written by cop. in the form of two circlets. Hence PL<sup>1</sup> *pralabavṛṣāṇoḥṣaṇḍo*, Pr, taking the circlets as deletion marks, *pralambavṛṣāṇaṣaṇḍho* || bhN *ṣaṇḍo* || **20** M om. *śṛgālo* || **21**  $\Psi$  'sīhitah, corr. to 'bhīhitah' || bh *yaspāsyā*, N *pasyāsyā* for *paśyāsyā* || **22** N *prahāreṇā* || **23** bh $\Psi$  PPrM *arhasi*, N *arhatha*. In  $\Psi$ , 'si seems to have been corr. to 'ti; but the correction is not clear ||

## Page 160.

**2** bhN *niyojasi*, corr. by corr. of bh to our reading || **4** Pr *etā*, M *aitya* for *etya* || **8** N *so bravīt*, PL<sup>1</sup> *so* 'bravīt || **9** N M *karomi* ||  $\Psi$  PPr *sadaīvōdyamavatā*, M *sadaīvōdyamatā* || **11**  $\Psi$  P *yathālasya*°, but in  $\Psi$  *trā* under *thā* by cop. || **12** bhN *bhaya*°; M *tayavitrāma*° || **16** N *bha* for *na* || **21** M *drśate* || **22** N *mūṣakasthānam* || **23** M *tasya* *pralambavṛṣāṇapṛṣṭam* ||

## Page 161.

**1** M *sarvakṛteṣu* || **2** bhNA $\Psi$  PBh *strīvākyāṁkuśaiḥ*, Pr *strīvākyāṁkuśaiḥ*, against the metre; but in Bh corr. in marg. to our reading by cop.  $\Phi$  with us ||

4 M *amasya* for *agamyam* ॥ 7 ΨPPrM BhΦ *paramadakame* ॥ 12 M  
*avasādra* ॥ M *aho* for *ato* ॥ 13 After *iti*, ΨPPr *kathā* ॥ 6 ॥, M ॥ 6 ॥ ॥  
16 Pr *dhanagṛhītayuktadhanākhyau* ॥ 17 P *budhrā ekasvarūpam* ॥ 18 M  
om. the sentence between *gataḥ* and *atha* 1. 20 ॥ N *somaliko* ॥ 20 N  
*pratīṣṭā* ॥ 21 Pr *bhāryā* ॥ 22 M *prāptōprariṣṭaḥ* ॥ bhN ΨPr *sakti*°  
for *Uttī*; in Ψ corr. in marg. by cop. to our reading, which is that of  
Hamb. MSS. and APBhΦ ॥

## Page 162.

1 N *varilikasyā* ॥ 2 Pr ins. *ap* after *tad* ॥ 3 Pr om. *na* ॥ 4  
N *karttaryā*, M *karttarya* ॥ M om. the sentence between *karttaryā* and *atha* ॥  
5 ΨPPr *khedyamānasya* ॥ 7 M om. *tataḥ* ॥ N *dhanagṛhām* ॥ 9 N  
*sukhabhūktāsāyyāyām*; Pr *sukhaśāyyārtham* ॥ 11 Pr *kurvato* ॥ 12 M om.  
*kṛtaḥ* ॥ 13 bhA ΨPBhΦ *ryaralaraka*°, M *ryaharaka*°; N Pr with us ॥  
M *ānataḥ* ॥ 14 bhN *klayam* for *kṛtyam* ॥ 18 bhN ΨPPr *bhuktadhane*;  
A Bh with us ॥ 22 bhN *dhanaguptāya*; A *dhanaguptāyā*, but corr. by cop.  
to *dhanaguptāya*. ΨPPrM *dhanaguptavat*; BhΦ with us ॥

## Page 163.

1 bh (not N) AΨPPrM *arthasyōpārjanām*; cp. śloka 133 ॥ After *iti*,  
ΨPPrM ins. *kathā* ॥ 5 ॥ 3 N *vittam* ॥ 4 Of this line, M has only:  
*āya samṝhātakarkkāēam* ॥ 8 N om. *na* ॥ 10 ΨPPr *taṁ* for *tan* ॥ M  
only *taṁ* for *tan* *niścītam* ॥ N *lalāṭapāṭe yat* ॥ M om. *yat* ॥ 11 Pr *jala-*  
*nīdhīr* ॥ Pr *ri* ॥ 12 Pr *ri* *iti* ॥ ΨPPr *kathayati*, M om. *ghaṭayati* ॥  
A om. all between *vidhīr* and *anicchanto* 1. 15 ॥ N *akhimukhī*° ॥ 13 All our  
MSS. incl. KBhΦ (A has a gap here) against the metre *aghaṭītaghaṭītāni* in the  
first pāda. The same faulty reading in MS. A of the metrical Campa-  
kaśreṣṭhikathā, stanza 237 (MS. B, stanza 267 has but the beginning  
*aghaṭītaghaṭī* with following °), and Ballāla's Bhojaprabandha, ed. Jīvānanda  
Vidyāsāgara, p. 39, whereas K. P. Parab, Bhojaprabandha (Bombay, 1896),  
p. 28, stanza 144 and Subhāshita-ratna-bhāṇḍāgāram, Bombay, 1891, p. 133,  
stanza 36 go with us. As in Bhojaprabandha and Subhāshita° the second  
pāda has a different reading (*durghaṭīkurute*—Camp. A with us), this stanza  
would not seem to have been directly taken from Pūrṇabhadra, but from  
some other source. It is at least possible, that the faulty reading in our  
MSS. and in Jīvānanda's edition of Bhoja° is older than either of the two  
texts ॥ M *sughaṭītāni* ॥ 15 *anicchanto* is a misprint; read *anicchato* ॥  
M *dehinām*; after this, M again: *duḥkhāni yathehāyānti dehinām* ॥ 16  
ΨPM *duḥkhāny* ॥ 17 N *aparam ca* twice ॥ M *dhiyādīchō* ॥ 18 bh  
*svāmī ca*, ΨPPrM *svāmī yat*; our reading is that of N.A. In A two akṣaras  
covered with gamboge between *prā* and *kta*. BhΦ om. this stanza ॥ Pr

prāktana || 20 N vidhāyeti || 23 M kr̄svākhar || 24 M yataḥ || 27  
 M varttavyaḥ; N om. kartavyaḥ || 28 Pr vratapavāsadharmmaḥ || 30  
 bhN om. hi || 31 ΨPPrM ins. uktam ca before stanza 161 || 32 NP  
 samtośāmṛlataptānām || 33 Pr °luptānām || M om. cētaś ||

## Page 164.

3 N svavairamadām for svaveśmēdām || ΨPPrM nirvṛtenanānudvigne || 4  
 M 'bhicādyāḥ for 'tivāhyāḥ || ΨPPr ca naīkaśāstrānugatam, M cānekaśāstrā-  
 nugatam || M mampraroktam || 5 Ψ mamtharaka r, sādhu being supplied  
 in marg., and he being written over ka by cop.; hence Pr ins. he after  
 bhadra || Pr sādhusrayāṇīya° || 7 ΨPPr sārā, M sā for sāraḥ || 9 Pr  
 suhṛṣṭau || 10 bhNAΨPPr priyā for priyāḥ; Bh with us || 13 N nu,  
 bh tu for na || N °bhopahṛtā° || A (not Bh) om. l. 15 and the following  
 śloka || 17 bh dhurāṇdhurāḥ || 20 N om. the two last pādas of  
 stanza 166 and the following prose sentence || 21 Pr priyānti || 23  
 N nārttāt || 24 M nāyayasyāt for nārthī° yat syāt || 25 N vā for kā ||  
 26 N yaśo for yaśuso || 27 M vicāmgo for citrānīgo || P kurumgo || N  
 ludhbakabāṇapātacakitas || 28 ΨPPrM āyātaṇ || M hirunyāḥ || Ψ laghu-  
 tapanako, with almost imperceptible 1 and 2 over pa and ta respectively;  
 hence Pr laghutapanako; P with us || 30 Pr laghutanaka || 31 M  
 āhṛtavān || 32 ΨP ihāvasthitasyōpāyo, Pr ihāvasthitasthoyāyo || ΨPM  
 °syōpāyo || AΨPPrMBhΦ ins. yataḥ before suvīkṣitam || 33 N upā-  
 gataḥ || In Ψ thai of tathāīva resembles trai; hence PL<sup>1</sup>Pr tatraīva for  
 tathāīva ||

## Page 165.

2 M odhāya, Bh ādāya, Φ ādāyaś; A with bhNΨP. Query: avadhārya? ||  
 3 bhN udakam āgata eva || bhN śaktivān || 6 Pr abravīt || M apadām  
 for idam || 7 ΨPPrM aśvasārāiḥ || M cetasaḥ for cetaś ca || 8 bhN  
 sanniruddhamāno || ΨPPrM udakārtham, in Ψ followed by dāṇḍa, in P  
 by double dāṇḍa || 9 N mamtharaka prāha || 13 PrM °bhavanesv  
 upi || 14 N °nābhīhitam || 17 M om. ny abalā || 19 N  
 kathayati for prcchati || 21 bhNΨPPrM ucchanna°. A ucchinna°. BhΦ  
 janapadadevatāyatanādhiṣṭito bhūmipradeśaḥ, om. utsanna. For our emendation  
 cp. Kullūka's gloss on śūnyagehe, Manu° iv. 57: utsannajanavāsagehe and  
 Critical Introduction, p. 33 || 22 M °kaścidra° for °cchidra° || 24 M  
 °pānāparam sau° || 26 M ārabdha ||

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1 M sampavīśṭavakranetra° || Pr om. kṛtāḥ || 4 M om. api ca || 7  
 N vimītyopāyam || 8 M tatsare || 9 Pr abravan || 10 Pr putrapau-

tr̄parayā ॥ 13 bhN yad for yady ॥ M kṛpā, om. sti ॥ 15 N om. kīr̄cīt ॥ M om. tac ca śr̄utvā yūthapati (not h) ॥ 16 N mūṣikās ॥ 19 AΦPPrM ins. sa before sayūtho ॥ Φ om. sayūtho, Bh sa for sayūtho ॥ 20 Pr s̄imāya ॥ 23 N r̄ihāyo nānyo ॥ 24 Pr mūṣakārasayā ॥ AMBhΦ "ītr̄ivārakā", but in M ra and ca are very often confounded ॥

## Page 167.

1 bhN °bāṇḍha° for °bandhana° ॥ 3 NP ca for sayūtham ॥ M yathā-  
sthānayāśāryā ॥ 5 N om. ato 'ham and the following words to bhadra  
excl. ॥ 6 Pr om. chṝutvā ॥ After ityādi, ΦPPrM add u 7 kālhā ॥ which  
in M is followed by a flourish ॥ 9 N °dharmārthālibhiśāstra° ॥ 11  
Ψ kāryagītāśāstravinodena, with one mark of deletion (small vertical stroke)  
over gī, two ones over śā, one over stra; A P gīta° for kārya°; MPr kāryagītā-  
rinodena. This shows that the reading of AP originates in a gloss of the  
archetypes of APM! ॥ 12 ΦPPrM ca for hi ॥ ΦPMBhΦ ca for vā ॥  
15 N cittār̄go ॥ N taṇ ca pa° ॥ 17 M °hiray, then the first part of the  
akṣara yo (not yau), then some akṣaras worn off, then patanamkam ॥ bhN  
māryagatīyā, M māydaragatītayā ॥ 19 bhN patileti, PL<sup>1</sup> patita ili ta ili ॥  
20 Pr bādhau, M budhan ॥ 21 Pr bahvapāyāḥ pra°, PL<sup>1</sup> bahvapāyām pra°;  
in Φ there is a small vertical stroke over ya to mark the caesura ॥ 22  
Pr sātīhā for sarvathā ॥ 23 bhN palvāsamīpe ॥ 24 ΦP prāpnosi, M  
prāpteti ॥ 26 Pr smān ॥ 27 bhN jivito, corr. by cop. of bh to our  
reading ॥ 28 ΦPM yat kim api mayā, Pr yātrām api mayā ॥ N prāṇayaku-  
pīte, ΦPPrM prāṇayaprakupītēna ॥ 29 ΦPM madranād ॥

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3 PL<sup>1</sup> om. mitreṣu ॥ 4 ΦPr uktvāyudvignahṛdayo, M uktvāyudvi-  
nahṛdayo ॥ 5 ΦPPr om. nivedya ॥ N gahitvā ॥ 6 bhN om. taṇ ॥  
PN tadavasthām ॥ 10 M kṛṣṇatāh ॥ 12 In bh, vi of virodhāḥ has been  
corr. by the copyist from the beginning of some other akṣara (perhaps dvi);  
N dvirodhāḥ ॥ 13 Pr abhijñāsi ॥ 15 M bhavān vr̄ṣyattām ....(gap)...ta  
kathanena ॥ 16 bhNABhΦ api for asi; but cp. Śār. 99, 1 ॥ ΦPPrM ins.  
tat before katham ॥ M om. bandhanasya ॥ N upāgataḥ ॥ 17 M °bāṇḍhanā° ॥  
N anubhūta, om. all to dhanavyasanam (excl.) 1. 18 ॥ 18 bhΦPPr bhava  
for bhavatā; AMBhΦ with us ॥ N puts vistarataḥ after icchāmi ॥ 21 N  
ṣaṇmāsasāṇyātāḥ ॥ 22 AM paripālayāmi, BhΦ anupālayāmi (cp. Śār. 100, 8) ॥  
23 N gamatī ॥ 24 N vicarayan ॥ M ins. na after vicaran ॥ 25 Pr  
nirgatā for te gatāḥ ॥ 26 Φ deśo ॥ M apāśyāmi ॥ 27 bh purutāḥ ॥  
bhN AΦPPrM vīkṣyamāṇāś, BhΦ pratikṣamāṇāś ॥ 28 M athordvāṇ  
gater ॥

## Page 169.

**1** N *ākarṣayāmi* || **2** P *tadro*, L<sup>1</sup> *tadbho* for *naddho* || **3** N *nirāśitayā* ||  
**4** ΨP *iti* twice || Pr °*hṛdayo nāham* || **6** N *pāritoṣam* || **7** L<sup>1</sup> *vilepana*°,  
 P °*vilepana*°, Pr °*vilepena*° || **8** Ψ *kumārikāñām*, corr. to our reading; PL<sup>1</sup>  
*kumāriñām*; Pr *kumārā* || **9** Ψ PPrM om. *kautukaparāñām* || N *hastādvayam*  
 for *hastād dhastām* || **10** PL<sup>1</sup> om. all between *rājaputrasya* and *mrgayū-  
 thasya* l. 13 || **11** M *prāvṛṭakāla*° || **12** bhN °*hṛdaye* || **17** N *evad*  
 for *etad* || bhN *autpādikam*, P(not L<sup>1</sup>) *autyātikam*, Pr *avvyātikam*, both these  
 readings originating in misreadings of the form which *tpā* has in Ψ ||  
**18** N *grhagṛhita*; M *grhita*, om. *graha* || **22** M *atha kṛśām* for *akṛśām* ||  
**23** ΨPr (not P) *kāṣṭeṣṭakālalagudaprahārair* || **24** Pr *vyāpātenēti* ||

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**2** M *prāvṛṭakāla*°, N °*samayotsuke* || **3** For stanza 178, NBhΦ only:  
*yathā vātavidhūtasyēti* || **5** M *asambaddhajvā*° || AΨPPrM *tac ca śrutvā* ||  
**7** M *prabhūtam prabhūtam jalena* || **9** bhN *suhrtsnehāt kṣi*° || **10** N  
*śata*° for *śara*° || Ψ °*jhuṇḍa*° (cp. vol. xi, Table I, no. 1, 15 c, and the form  
 which *jjhi* has in Table II, no. 12, 2 a), PL<sup>1</sup> °*kumḍa*°, Pr °*kvamḍa*°, bhNAM  
 °*kamḍa*°, which does not make good sense here. Cp. the reading of BhΦ. Śār.  
 103, 16 °*kaṇṭaka*°. Perhaps °*kaṇṭa*° is Pūrnabhadra's original reading. BhΦ *śirah-  
 kamṭhakeśānmarḍdanam* || **12** bhN om. *bhadra* || N *tvacā* for *tvayā* || M  
*apahāgataḥ*, bhN *apahārya gataḥ* || **15** bhN AΨPPrM *anupravikṣyāmi*, Bh  
*pravīśāmīti*, Φ *pratiśāmīti* || **16** Pr *voca*, om. s *tvam* || **17** M *dayitajanavi-  
 priyogaś ca kasya*; Pr *jana*°, om. *dayita* || ΨP *cittaviyogaś ca* || **18** M  
 °*mahoṣadha*° || **19** N *śiṣṭasamāgame* || **20** bhΨPPrM *pathyadana*°, NA  
*pathyadina*°; BhΦ *paśya dinasamnibhās te* || **21** ΨPPr *prabhoś ca* || **27**  
 M *param* for *varam* || N *prāṇatyāgo* || **28** PL<sup>1</sup> om. *bhavanti* ||

## Page 171.

**1** ΨPPrBhΦ *hiranyapāśam* || **2** Pr °*vyāhṛte vi*° || **3** Pr om. the first  
*pi* || **4** ΨPPr *vāsambhāvyabhūmim* || **5** N om. *drṣṭvā* || **7** Ψ *utpa*,  
 then *dāṇḍa*, then *tato*. The inferior end of the vertical *ta*-stroke goes to the  
 right and meets the first vertical *o*-stroke to the effect that this *ta* in  
 connexion with the *o*-stroke resembles *tva*, though the superior horizontal  
 stroke of *ta* does not meet the *o*-stroke (see vol. xi, Table II, no. 10, l. 3 a).  
 Hence PL<sup>1</sup>, taking the *dāṇḍa* for an *e*-stroke, *utpatyeto*, Pr *utpato*; Pr seems  
 to have taken the small horizontal stroke to the right of *ta* for a deletion  
 mark. **10** N *ko* for *lubdhako* || **15** In Ψ, *bahalī*° seems to be corr. to  
*bahulī*°; PM with us || **16** M *patatamīti*, A *nipatamīti*, Bh *nna patamīti*. Simpl.

MSS. HI read *kṣate prahārāni patāṇy abhikṣyam*, h *kṣate prahārā nipattat� abhikṣyam*; cp. Sār. 106, 4॥ 17 *M annakṣame*॥ 19  
 N *lālābhārāṇy*॥ 22 *ΑΨPPrM sūguṇam*॥ *Pr vāpi*॥ 23 *Pr om. ca*॥  
 25 *N om. hi*॥ 29 *M kriyate*॥ 30 *bhNABhΦ mamaivōpary*॥

## Page 172.

1 *bhN sāryam*॥ 2 *N om. puṇar*॥ 3 *bhNΨPPr etan na*, M *etan* *tau*. A *etac ca*, BhΦ with us॥ 4 *PL<sup>1</sup> sūjana*॥ 7 *N yamā* for *maya*॥ 14 *Ψ* ins. *sāravam* after *idāy*; but cop. deletes it again॥ 15 *M syrṣṭam*॥ 18 *Pr ecchinnatti sahyo*॥ 25 In this line the form *hirāṇyake* is supported by all our MSS.॥ 26 *bhNΑΨPPrM tāra* for *tāv*; BhΦ with us॥ *bhN* *atha* for *ya* *ra* *ayam*॥ 27 *N vālhaṣyādarśyo*॥ *Pr* *pradeśe* for *abhūpradeśe*॥ 28 *NΨPPrM* jump from the first *darśaya* to the second *darśaya* (l. 29), om. one of them and all between them॥ *bh citrāṇyam* *śrīmā*°; A *citrāṇyāśrīmā-**parījārāy* *vara*॥ 29 *N vāḍhadharmo*॥ *Pr* *om.* *vāyam* *lo*॥ 30 *bhN* *tadgrāhārthā*. A *tadgrāhārthā*, *ΨPM* *tadgāhārthā*, *Φ* *tadgrāhārthā*, Bh with us॥ 33 *ΨPM* *atha* *ra*°॥ *N lūdhla*ke॥

## Page 173.

2 *N kṛ* for *jñātrā*॥ *N citrāṇyam*॥ 3 *M udāya* for *uddiyā*॥ In N, the words from *kačchapo* to *upāgatasya*, p. 174, l. 5, have been written by another hand॥ 4 *Pr salilāśayanam*॥ All our MSS. here *hirāṇyako* (*N hirako*)॥ 5 *N om. 'pi*॥ 6 *NBhΦ vihitāśah*, *Pr viharāśah*॥ *Φ śāti* for *paśyati*॥ *N* *pramāṇe*, *ΨPPrM* *tatrāṇyulapramāṇena*॥ 7 *ΨPPr* *gatāṇyam* *eva*॥ 8 *N* ins. *sa* before *sam*°॥ *N* *diśyo*॥ *Pr* *śīghramavataram* *eva*॥ 9 *M adya* for *atha*॥ 12 *N* *śi*, then a deleted *ā*-stroke, then *linām*॥ *bh* flourish after the stanza 199॥ 13 *APrM* *mitrasaṇyprāptināma*॥ After *tantrām*, *ΨPPrM* add॥ 2 *kathā* 7॥; M adds *śrīḥ*॥ *ΨPPr* *ādyāḥ* *ślokāḥ*॥ 15 *bhNΨPPrM*॥ 1, A 99 for॥ 2, *Ψ* adds 3 flourishes, P one flourish. *bh* adds between two flourishes: *iti dvitiyam* *ākhyānakam* *samāptam*॥, with the figure॥ 2॥ after the second flourish॥

## BOOK III.

## Page 174.

1 *bhN* *om. arham*, M has it twice॥ 2 *N* *om. athēdam* *ārabhyate*॥ *M* *om. saṇḍhivigrahādi*॥ 3 *bhPr* *ādyāḥ* *ślokāḥ*॥ 4 *M* *pūrvavirodhite-**trasya*॥ 5 *ΨPPr* *śatropi*; M *śatror* *mitratvam* *upāgasya*॥ 6 *N* *paśya* *ullūka*°॥ 9 In *Ψ*, the anusvāra of *prthvīpratiṣṭānaṇ* has melted together

with the inferior right-hand end of *ghū* (*ghūka*<sup>o</sup>) in the foregoing line, but is still to be made out with certainty. (See vol. xi, Table I, no. 2, 10 b.)

PML<sup>1</sup> *pr̄thvīpratiṣṭānanāma* || **10** ΨP *Pr̄ sameto*, M *°samneto* for *°sanātho* || P (not L<sup>1</sup>) *nyagrodhah pā*<sup>o</sup> || **11** Pr *prati sma* || ΨPPrM *ins. kākarājāḥ* before *kālam* || **12** M *gitiguḥādurgāśrayaḥ* || **13** M *yañ kiñcid vāyati tam vya*<sup>o</sup> || **14** ΨP *nityādhigamanāt*, Pr *nigamān* || **15** N om. *kṛtāḥ* || **17** Pr *vālasya*<sup>o</sup> || **18** bhN *utkavr* for *utkaṭas*, corr. by corr. of bh to *utkata* (!); but the same corr. adds *vr* with the line-mark 2 in the inferior margin || **19** N *asmatpaksayam*; PL<sup>1</sup> *tya* (om. *same*) *asmatpaksayam*; M *sametyakṣakṣayam* ||

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**3** The shape of *r* in *ṛtam* is in Ψ identical with that of *jha* as it is usually written in this MS. || **5** ΨPPr *ekāṁtam* twice || **6** bhN *'nvayagatān* || ΨPPrM *°cirāñjīvi*<sup>o</sup> || **7** N *upajivinam* || **8** PPrM om. *ca*. In Ψ, the cop. adds it over the line, but corrects it subsequently to *ra*. With the aid of a magnifying glass, it is to be verified with certainty, that the left-hand part of an original *ca* has been erased || **10** bh *balīyasam*, NΨP *balīyasa*, Pr *balīyāṁsaṁ*; A has a gap here; Bh and Simpl. MS. I with us, H *balīyasi*, h *balayasi* || M *prāṇatām* || ΨPPr *mahaṭāpi hi*, M *mahaṭapi hi* || **12** Pr *dhāryakaś* || **14** Over *anāryeṇa* in bh gloss: *saha* || **15** N *sarvarājyan* || **16** Pr *tad yathā* for *tathā ca* || **18** M *prasaṇḍhim* || bhN *saṁānena* for *saṁenāpi* || ΨPPr *saṁdigdhe* || **19** In bh gloss on *sāṁśayikan*: *saṁśaye-bhavaṁ kāryam* || **20** N jumps from *saṁenāpi* l. 20 to *saṁenāpi* l. 22, om. one of them and all between them || **21** M *taṣmākhurddhaṁ* || bh *saṁ-rabhet* || **22** bh *nāmāndhāḥ* || Pr *hito* || **23** *ivābhītva* all our MSS. incl. Bh. In A this passage is missing owing to a gap in the MS. Hamb. MSS. have another reading || **24** In bh, *gra* of *vigrahasya* seems to have been corrected from *nna* by cop.; corr. adds *gra* over the line. N *cinnahasya* for *vigrahasya* || **25** PL<sup>1</sup> *nāstokam api*, M *no stokam api* || **27** M *nakhe bhamgam* || **30** In bh gloss on *vaitasīm*: *paṭāṁsi* || **32** ΨPPrM *vetasa*<sup>o</sup> ||

## Page 176.

**1** bhN *kūrmāḥ saṁ*<sup>o</sup> || ΨP *marthayet* || On pāda b or on the following line a gloss in marg. of bh, which I cannot make out || **5** Pr *tavā-bhīprāya śrotum* || **6** ΨPPrM om. *deva* || ΨP *dharmaṭarāhites* || **8** bhN *dharmaḥ sa*<sup>o</sup>, but *ḥ* deleted again in bh; ABh with the other MSS. || bhNΨPMBh *vihīne ca*; Pr *dharmaṭasatya vihīnasya*; A with us || N *sa-dadhyān* || **12** bh *yoddhā 'vamāptā* || **13** ΨPPrM *saṁdhānakirttane* || Pr *bhū pi* || **15** N om. stanzas 21 and 22, but has the foregoing *uktam ca* || bh *api kriyā*, corrected by gloss. to our reading || **17** Gloss. of bh corrects

śamo° to śamo° II bh *pratyupadipakāḥ* II 18 Gloss in bh on *sahasāḥ*: *gape-*  
*laghīrūp*; *pāryāne chāmī* II M *toghaviṣavāḥ* II 19 bhNAΨPPrM *yaś* for  
*yaś*: Bh *yaṭhaīṣa*. HI *yad evāitad* II 21 N *usāmājyam* II 30 N om.  
*saṃsikī* II ΨPPrM *“dāna”* for *“netra”* II 31 bhNPr *ślāghyā* II 32 bhN  
*tvam* *atīlātmā*° II

## Page 177.

1 N *tatra* for *tan na*; in bh *tan na* corr. from *tena* by cop. II 2 Gloss  
 in bh on *yānam*: *nāśavu* II ΨP *sāṃdhī* II M *yetaśāḥ* for *yataḥ* II 3 M om.  
*dr̥ṣṭena* II 4 M *pratsate* for *praśasyate* II 5 ΨPPr *bhave*, M *bhāva* for  
*blāye* II ΨPPr *prāṇam* *pra*°, M *prāṇe* *pra*° II 6 ΨPPrM *eva ca* for *ucyate* II  
 7 ΨPM *rāthavā* *caitre*, Pr *thavā* *caitre* (om. *rā*) II 8 N *cānyathā*, PL<sup>1</sup>M  
*rānyadā* II 9 M *araskāṃtheda* *pradānasya* II Gloss in bh on *avaskāṃda*°:  
*śoṣaṇam* II 12 Pr *prāṇidhīyādhiṁ* II 13 bhN *tan na* for *tatra* II  
 bhNΨPPrM *prabhoḥ*; in bh *ḥ* deleted by cop. II 14 Pr *sāṃnādham* II Pr  
*zāpi* II 15 ΨM *kāryakāraṇā*°, Pr *kāryakāraṇa*° II bhN *“nāpekṣayām* *apa*°;  
 corr. of bh adds *ā*-stroke after *kṣa*, and *ra* over *m a* II 16 bhN *yat* for  
*tat* II 22 N *tathā ca* II 25 Ψ *tasya* over the line II Pr *prajivanam* II  
 bhN *atīḥā*° for *apy a*° II 27 M *āyānām* for *yānam* II 29 Gloss in bh on  
*śunāpi*: *kūtarā*; Pr *śrūnāti* for *chunāpi* II 30 ΨPPrM om. *anu ca* II 31  
 M *kurvītā*° II Pr *“tātmapravuktaye* against the metre II

## Page 178.

1 Over *saho* gloss in bh: *samarthaḥ* II 2 L<sup>1</sup> om. *sam*, P om. *na sam* II  
 3 Pr *dr̥dha* II bhN *vīcaṃdhāśāra*°, but *caṃ* corr. by cop. of bh to *ca* II 5  
 N *tiṣṭe*, A *tiṣṭhed*; Simpl. HI *tiṣṭa* *madhyagato* (H *“tā* for *“to*), Simpl. h *tiṣṭam*  
*madhyagato* *nityam*; Bh *yas tiṣṭen* *madhyago* II bhN *yo* after *nityam* II M  
*lapsate* II 9 PL<sup>1</sup> om. *supratīṣṭhitāḥ* and the following words to *supra-*  
*tiṣṭhitāḥ*, 1. II excl. II 10 bhN *śikyo* II Gloss in bh on *dharṣayitum*: *pāti-*  
*tum* II 11 N ins. *ca* after *atīḥa* II 14 N *manyamto*, M *matryanyte* II M  
 om. *param* II 17 M *sahāyāḥ* II M *tejasvāpi* II 18 M *yatito vadbhīḥ* II  
 Ψ *svayam* *eva* [new line] *ca* *praśāmyati*; PL<sup>1</sup> the same reading, Pr *svayam* *eva*  
*praśāmyati*, M *svayam* *eva ca* *sāmitāḥ* II 19 bhN *vipakṣāḥ* *pra*° II 20  
 bhN *yāsyasi* II bhN *tyaktvāpi* for *tat kopi* II ΨPPrM om. *na* II bhN *sahā-*  
*yām* *tvam*. The original reading seems to be that of the Hamb. MSS.: *gadi*  
*puṇas* *tvam* *svasthānaḥ* *tyaktvā* *‘nyatra* *yāsyasi* *। tat kōpi* *vāñmātreṇa* *sāhāyyam* *na*  
*kariṣyati*. ‘*sahāyatvam*’ of our MSS. seems to be a corruption of *sāhāyyam*  
*na*, which is om. in Ψ(PM), seems to have been inserted afterwards in  
 a wrong place in bh(N) II 21 bh *kariṣyati*, corr. by gloss. to *kariṣyasi* II  
 23 P *ntyāse* for *kr̥se*, *ntyā* being a misreading of the shape which *kr̥* has in Ψ;

in L<sup>1</sup> the two akṣaras are worn off || bhN *kasyápi* for *kasyásti* || 26  
 Gloss in bh on *venur*: *vāmsa* || M om. *uktam ca* || 30 Pr *phalam śriyam* ||  
 31 bhN *tad eva*, ABh *tad evam* for *tad deva* || M *pratikaro* ||

## Page 179.

1 bhNΨPPr *sthirajivābhidhānam*, A *sthirajivā 'bhidhānam*; Bh with us ||  
 2 Pr *samādiśati* || bh *tat*, N *tata* for *tad* || 4 M *svakāle* || 6 *yadā* for  
*sadā* || 8 bhN *avisvasair* || N *nocchisvate* || 10 ΨPM *varddhate*, Pr  
*rddhate* || 13 M *guṇas* for *guros* || 15 bhN *prāpto* for *śasto* || 18  
 bhNΨPPrMK *lobhāśrayaḥ sa na tvām uccāṭayisyati* (PPr *uccāṭayaṣyati*); Bh  
*lobhāśrayān na tvām sa uccāṭayisyati* (!); A *lobhāśrayaḥ sa tu tvām bho* | *nūnam*  
*uccāṭayisyati*. This is of course an attempt towards correcting the faulty  
 passage. Our reading is that of the Hamb. MSS. Simpl. h: *lobhāśayastram*  
*na śatru tru ccāṭayiṣpati* || 20 bh *tato 'ham*, N *tatōham* for *tāta* | *aham*,  
 a simple misreading of the old-fashioned writing of *o* || bhN *sthirasthīvy* ||  
 21 bhN *prāṇadhibhiḥ* || 22 M om. *vedaiḥ paśyanti* || N *vāḍavāḥ* for  
*brāhmaṇāḥ* || 24 Pr *itra* for *atra* || M om. all between *atra* and *viśeṣataḥ*,  
 l. 25 || 26 M om. *sa* || 29 M *pañcadaśi* || P om. *tribhis*; ΨPrML<sup>1</sup>  
*tribhi* 2 *r* for *tribhis* *tribhir* || 33 N *tīrthaśabdena yukta*°; Pr *tīrthaśabdenātra*  
*yukta*°; bh *tīrthaśabdenāyukta*°, corrected by the copyist from *tīrthaśabdenā-*  
*trāyukta*° || M *kupśitam* || M *svāmina upayātāya* ||

## Page 180.

1 Pr *bhavamti* || M *tatsada* for *tadā* || M *syābhudaryaya* || N *purohitāḥ*  
*se*° || 2 bh *āñtarvāṁsaka*°, Ψ *āñtarvāṁśaka*°, PPr *āñtarvaśaka*°, A *āñtar-*  
*vāṁsikāḥ*°; Bh with us || bhN *balādhikṣa*°, corr. in bh to our reading by  
 gloss. || 4 All our MSS. including L<sup>1</sup>A Bh *kañcuki*° (gloss in bh: *dhāvya*); the same reading in the Hamb. MSS., which add *ca*; but as in the  
 Hamb. MSS. in accordance with our text *kañcuki*° is part of a compound,  
*ca* appears to be an interpolation. In A this and the compound *mantri*°  
 are dissolved. Śār. p. 109 om. the second class of the *tīrthāni*, but gives  
 the first one in a compound as *Pūrṇ*. || PL<sup>1</sup> *śaśpā*°, M *śātyā*° for  
*śayyā*° || M *sanyā*° for *spaśā*° || Gloss in bh on *bhiṣag*: *vaida* ||  
 5 M *vilāśinaś* || *ca* all our MSS. incl. Bh; it is missing in the Hamb.  
 MSS., which om. also *iti* || 6 Pr *svapakṣavighātaḥ* || 7 bhNΨPPrM  
*sañvatsarā*° (Pr *śāryaḥ*); ABh with us || 8 M *jānāti* || 9 M *tat* for  
*tāta* || N om. *vairam* || 12 PL<sup>1</sup> *parāpata* || 13 N om. *bhāsa* || N  
*kārāṇikā*° || P *śyāma* |, M *śyāmā* || bhNΨP *pakṣagāṇaiḥ*, M *pakṣagāṇai*;  
 APrBh with us (only Bh *prabhṛtibhiḥ*) || 14 In Ψ, *tāvat* (!) suppl. by  
 cop. in margin, without a mark of omission in the text; PL<sup>1</sup>PrM om.  
*tāvad* || 16 M *vṛṣā*° for *vṛthā*° || 18 M om. *yāḥ* || 19 N *anudvigna*,

ΨPPrM *anudvignah* || bhN *sūrya* || 22 Pr om. *sa* || 24 ΨP *jahyā* ; under *jahyād* in bh gloss: *tyajet* || ΨPPrM *ivāṁbhasā* ; Simpl. HI h with bhN || 25 ΨPL<sup>1</sup> *ācāryaṇm* || PL<sup>1</sup>Pr *anadhiyān mytvijam*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ||

## Page 181.

1 ΨPPrM *ca priyavādinīm* || 2 N *grāmapālam* for <sup>°</sup>*kāmam* || bhΨ *takanakāmam*, PrBh and Simpl. HI *vanakāmam*, in Bh corr. by later hand apparently to *dhana*°, M *vinakāmam* ; the other MSS. incl. A and Simpl. h with us. As to our reading it should be borne in mind that in India the barber is regarded as a *greedy* fellow who does not abstain from doing wrong, if he can earn money by a crime. Cp. Somadeva's *Kathāsaritsāgara* xxxii, 136 ff., the frame-story of our fifth book, and our stanza iii, 66. 3 N om. *'nyaḥ kaścid* || Pr *alhaīter* || 5 Pr <sup>°</sup>*kovicataḥ* for <sup>°</sup>*kocitaḥ* ; M <sup>°</sup>*kocita-*  
*samastūrasusam*° || 6 Ψ *pragunīkṛte*, then an akṣara which looks like *ghca* (*gh* in its modern form) and is liable to be taken for *sva*, though in Ψ § has quite a different form ; M *tragunīkṛteva*, om. *ca* ; PL<sup>1</sup> *ṣu* for *ca* ; Pr and the other MSS. with us || 8 After *śimhāsane*, bhN insert *ca* || bhN ΨPPrM *saptadrīpā*° ; ABh with us || 10 N *adharneṣu*, PL<sup>1</sup>M *artheṣu* || 11 Ψ <sup>°</sup>*pradhāneyu*[new page] *yuvatījane* ; hence P, correcting the first *yu* to *su*, <sup>°</sup>*pradhāneṣu yuva*° || N *yuvatījane* || 12 bhN <sup>°</sup>*lābhā*°, in bh corrected to <sup>°</sup>*lajā*° by corr. || N <sup>°</sup>*gocarā*° for <sup>°</sup>*rocanā*° || 13 Pr <sup>°</sup>*kṣapātre* || N *māṃgalapūryeṣu* || 14 M *yavirakā*° || bh <sup>°</sup>*madhya*, ΨPPr <sup>°</sup>*madhyasthitam*, M <sup>°</sup>*madhyasthīsthitam* || ΨPPrM om. *tiṣṭhantam* || 15 bh *kupito*, corr. by cop. to *kuto* || 16 Gloss in bh on *krūrakremkāra*° : *śabda* || Pr *śamāśam* || 17 M om. *esa* || 19 Pr *śamavāyo*, om. *vacana* || 22 Gloss in bh on *śvetab-*  
*hikṣus* : *yati* ||

## Page 182.

3 Pr *vidvar yejītā* || 6 bh *nirūpitāsta*, corr. by corr. to *nirūpīlesti* ; N *nirūpitāste* || Pr *āsti* || Pr *tac cam api* || 7 N *śamayo*, Pr *śamatām* || M *prāptisi* || N *vihagasya* for *vihasya* || 8 ΨPL<sup>1</sup>Pr transpose: <sup>°</sup>*cakorako-*  
*kila*°, M om. *cakora*, writing <sup>°</sup>*kokilacakravāka*° || 11 bhAΨPL<sup>1</sup>PrMBh *vakra-*  
*nāśam*, N *cakranāśam* || ΨPL<sup>1</sup> <sup>°</sup>*darsinām*, in Ψ corr. by very thin strokes at the bottom of *i* to our reading || 12 Pr *vaktum* || 13 M om. *tathā* ; N *tathā ca* || 15 bhN *tu* for *nu* || 16 ΨPL<sup>1</sup> *svāmi sati* || 17 M *udy* for *yady* || M om. *bhavati* || 18 N *prāsaktah* || 21 N om. *yataḥ* ||

## Page 183.

2 Pr *matām* || 4 M om. *katham etat* + *vāyasaḥ* || 6 bhN AΨPM (not Pr) *kaścid* ; Bh *asti kasmiścid* (!) *va*° ; Hamb. MSS.: *asti kasmiścid* *va*° ||

bhN *parivāritah*. The original reading is perhaps <sup>o</sup>*parivārah*, which may have been corrupted to the reading of bhN, which again may have been corrected to the reading of ΨPN ॥ 7 Pr *yūtham*, om. *gaja* ॥ 9 N <sup>o</sup>*yajvala* for <sup>o</sup>*palvala* ॥ N *śosagatāni* ॥ 10 N om. *proktah* ॥ Gloss in bh on *kalabhāh*: *hathināmbacām* (or <sup>o</sup>*kam*) ॥ 11 Ψ *sa* [new page] *ti*, ep. Key to Tables, p. 1, s.v. 'Anusvāra'. PL<sup>1</sup> (taking *—* for a hyphen, as it is used in later MSS.) *sati* ॥ 12 N *tenādiśṭāsv* for *tenāśṭāsv* ॥ 13 ΨPL<sup>1</sup>PrM *vegadāmā* ॥ PL<sup>1</sup> *abha* for *atha* ॥ 16 In bh, *ta* of <sup>o</sup>*taṭa* resembles *va*; N <sup>o</sup>*vaṭa* for <sup>o</sup>*taṭa* ॥ 17 bhN <sup>o</sup>*jīyamāna* ॥ 18 N <sup>o</sup>*madhu* for <sup>o</sup>*madhupa* ॥ Pr om. <sup>o</sup>*mada* ॥ 19 M om. <sup>o</sup>*taru* ॥ bh <sup>o</sup>*śara*, corr. to <sup>o</sup>*śata* by cop.; N <sup>o</sup>*śā* for <sup>o</sup>*śata* ॥ Pr <sup>o</sup>*jaghana* for <sup>o</sup>*satata* ॥ 20 In Ψ, *ja* of *jaghana* add. by cop. over the line with pale ink. It is not very distinct and looks almost like *ū*. PL<sup>1</sup> <sup>o</sup>*ghana* for <sup>o</sup>*jaghana* ॥ 21 Pr <sup>o</sup>*rava* and <sup>o</sup>*sampūrṇa* ॥ 23 ΨPPrM om. *tac ca* and the following words including *prāptas candrasarāh*, p. 184, l. 1 ॥ N ins. a second *niveditam* after *hastirājāya* ॥

## Page 184.

1 bhNA *prāptam* for *prāptas*; Bh with us ॥ 3 bhN <sup>o</sup>*hara* for <sup>o</sup>*kara*, corr. by the glossator of bh to our reading; Pr <sup>o</sup>*karakarāṇāh* ॥ 4 ΨPPrM *atikramya* ॥ 5 In bh, *ra* of *param* is very similar to *ṭa*; N *paṭam* for *param*, ΨPPrM om. *param* ॥ 7 ΨPPr *nāyāti* ॥ 8 L<sup>1</sup> om. *tatra* ॥ 9 Ψ originally *pravīṣṭa* for *prapīṣṭa*, but corrected by effacing part of the *va*-hook. Still the original reading is quite visible. PL<sup>1</sup>Pr *pravīṣṭa* ॥ M om. *suduḥkhitān*; bh *sudukhitān*, N *suduḥkhitān* ॥ Ψ *vīksyānuhampayā vī*, with a nearly invisible dot over *vī* as a mark of deletion, then *kṣa* begun, but deleted again by two little vertical strokes, then *idam āha*; PL<sup>1</sup> *vīksyānuhampayāvīkṣa idam āha* ॥ 10 ΨPPrM *āgamisyāmī*, om. *iti* ॥ 11 M *'smi* for *'sti* ॥ 12 bh (not N!) *śikhimukho* ॥ 20 ΨPL<sup>1</sup> *hasteno* ॥ 21 Gloss in bh on *lekhām*: *patra* ॥

## Page 185.

2 N *dūra*, with *ta* over *ra* by cop. ॥ 4 N puts *ca* after *gate* ॥ For *iva*, bh *eva*, but corrected to *iva* by the copyist himself ॥ 5 Ψ om. *yad* *vyākaraṇa*, which has been added in marg. by another hand ॥ 6 After writing *sādhubhīḥ* 1, the copyist takes a new pen, and the first akṣara *brū* written with it, is somewhat indistinct; hence both PL<sup>1</sup> and M misread it, writing PL<sup>1</sup> *śrūyād*, M *būyād* ॥ 8 N *atha* for *ayam* ॥ 9 Pr *bhāṣitām* ॥ 10 ΨPL<sup>1</sup> *dvitīyakarmma* ॥ 12 ΨPL<sup>1</sup> *puṣpitākarṇī* ॥ M <sup>o</sup>*kiśalayarastastararajuh* ॥ N <sup>o</sup>*jaḥ* for <sup>o</sup>*rajaḥ* ॥ 13 PL<sup>1</sup> <sup>o</sup>*samśliṣṭasajaladasadrśam* ॥ N ins. <sup>o</sup>*nīla* between <sup>o</sup>*jalada* and <sup>o</sup>*sadrśam*; *nīla* of course is originally a gloss, wrongly taken for a correction by some copyist ॥ 14 Pr <sup>o</sup>*ela*.

for <sup>o</sup>capala<sup>o</sup> || Ψ <sup>o</sup>bhairavaravam, but the first va del. by cop.; PL<sup>1</sup> <sup>o</sup>bhairavaravam; Pr om. <sup>o</sup>rabbai<sup>o</sup> || N <sup>o</sup>dkāram sāñ<sup>o</sup> || M <sup>o</sup>sāñvestikarapamīparā<sup>o</sup> || N erāvata<sup>o</sup> || 16 bh <sup>o</sup>bhujāta<sup>o</sup>, corr. by cop. and (more legibly) by corrector to <sup>o</sup>sujāta<sup>o</sup>. Owing to the copyist's correction, the original reading is difficult to make out: N <sup>o</sup>bhujāta<sup>o</sup>, Ψ PPrM <sup>o</sup>suvrāta<sup>o</sup> for <sup>o</sup>sujāta<sup>o</sup> || 17 bhN <sup>o</sup>sukha<sup>o</sup> for <sup>o</sup>mukha<sup>o</sup>; Pr <sup>o</sup>yanuṇkhaṇḍalam || 18 Pr parivṛtaiḥ || 22 Pr sarvathā adrakṣayām || 24 M api bhavatataḥ śrutvā, &c. || Ψ PPr tataḥ śrutvā ||

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4 bhNA Ψ PPrM Bh evam for eva; Śār. with us || 5 M sa for sarva || PL<sup>1</sup> om. uktam ca || 6 M urddhateṣu || M sāstresu || 7 Pr puruṣāṇy || bhN jalpaṇti || Pr om. na || 9 The copyist of bh apparently corrects vāpāri<sup>o</sup> to <sup>o</sup>cāpāri<sup>o</sup>, but the corrected akṣara has some resemblance to la (cp. vol. xi, Table I, no. 6, 2a); hence N lápari<sup>o</sup>; Ψ PL<sup>1</sup> vāpāri<sup>o</sup> || 15 Ψ PPrM <sup>o</sup>nāmāsti || 16 N nivarttate || 19 Ψ asmacchakṣayā jyotsnayā<sup>o</sup>, PL<sup>1</sup> asmacchakṣayā jyoṣnayā<sup>o</sup>, PrM asmacchikṣayā, M jyotsnayā<sup>o</sup>, Pr yotsnayā<sup>o</sup> || 20 N sapariṇvāraḥ || Ψ PL<sup>1</sup> <sup>o</sup>nāsmidvane, Pr <sup>o</sup>nāsmadvane || M <sup>o</sup>vāṣṭe for <sup>o</sup>ceṣṭam; Pr yaṭheṣṭayām || N vibhāṣam || 22 bhN esyatītī ||

## Page 187.

1 N jumps from the first yendāham to the second yendāham (l. 2), om. one of them and all between them || 4 N <sup>o</sup>lo<sup>o</sup> for <sup>o</sup>talo<sup>o</sup>; Ψ PPr <sup>o</sup>talollālitagraha<sup>o</sup>, M <sup>o</sup>itatollālitagraha<sup>o</sup> || 8 bhN pramati, corr. by corr. of bh to our reading || 10 N kaṣṭam̄ ra, ra being a misreading for a 2, indicating the repetition of the preceding word || bhN Ψ PPrM ins. ya after bhavatā. ABh and Śār. om. it || 11 bhA Ψ PPrM āropitāś, in Ψ corr. to our reading by a small diagonal stroke; Bh dvigupam̄ tvayārośitaś candraḥ || 14 N kṣapayām̄ āśa, Pr khyamayām̄ āśa || 16 Pr candre mamōpari; Ψ PL<sup>1</sup> candramaso for candro, omitting the following mamo || 18 Ψ api, corr. by cop. to iti; but the correction of pi to ti is not very clear. Pr iśi, M api for iti || After iti, Ψ PPrM add kathā || 1 || 19 Ψ PPrM prajāḥ || 20 M cad for tāvad || 22 Pr kupyam̄to for kuto || 23 bhN cheśa<sup>o</sup> for chaśa<sup>o</sup> || 24 N om. kathaya ||

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5 Ψ PL<sup>1</sup> Pr <sup>o</sup>helikā<sup>o</sup> for <sup>o</sup>prahelikā<sup>o</sup>; PL<sup>1</sup> <sup>o</sup>dānādirvinodaiḥ (!) || 7 After deśam̄, N ins. prāyam̄ katham api deśam || Pr tittir || 10 Ψ PPrM om. vā || 13 M om. na || 14 M tittirāḥ || 17 bhN dāridro, Pr dāridre || bhN purā for pure || 19 M mama vasathe || 20 N na te kiṇ || 22 M prātivesmikāḥ prcchātām || In bh gloss on prātivesmikāḥ: pādōśi ||

## Page 189.

**1** M *gahasyo*° || **2** In bh gloss on *sāmānta*: *pādōśī* || M *eva* for *evam* ||  
 ΨPPrM *munir* for *manur* || **5** ΨPPrM *śu* for *tu* || **6** ΨPPr *śāśaka*,  
 corr. in Pr to *śāśākāḥ* || Pr *ke* for *kim* || ΨPPrM transp.: *na tvayā* || **7**  
 ΨM *yathāha*, in Ψ corr. from *yathā ca* by cop.; PPr *yathā ca* for *yad āha* ||  
**8** M *pratyakṣyam* || **9** M *asvava* for *atra* || **11** M *manuśānām* || **12**  
 bhΨPPr *tiraścāṁś ca*, in bh corr. to our reading by corr. || **14** N *smṛtiḥ* ||  
 Ψ om. *pramāṇī*, but cop. supplies it in marg. || **18** M *savisyati* || ΨPPrM  
 om. *iti* || M *athānātidūram* || **19** ΨPPrM *tittiram* || **20** N om. *cala*,  
 PL<sup>1</sup> om. *bhāṅga* in the compound || **21** N *bhavaṭyā* || **23** M *drṣṭyā* ||  
 bhN *bhayaprāṇo*° ||

## Page 190.

**1** bhN *tapacchadma*°; Pr *taśchadma*° || **2** bhN ΨPPrM *galavārttās*, K  
*galavārtās*, A *malavāttās* (continuing *tipasvināḥ*, *ttas* *ti* of course being a mis-  
 reading for *rttās ta*), apparently corr. by cop. from *gala*°, Bh *galakṛmtās* ||  
**5** P *kurdvabāhur*, L<sup>1</sup> *kurddhabāhur* || Ψ (not PL<sup>1</sup>) *ta*[new line]*taylor* || bhN  
*eva* for *evam* || **7** M *svapnavadṛśāḥ*, Pr *svasadṛśāḥ* || bh (not N) *kuṭumba*° ||  
**9** M *dīnāny āyāmceti ca* || **10** M *lohakārastreva*, P *lohakārabhastrevat*, L<sup>1</sup>  
*lohakārabhāstravat* || **11** M om. *tathā ca* || **13** In bh gloss on *śunāḥ*  
*puccham*: *kurārāṇnā puchadī*; Pr *pucchatim* for *puccham* || **15** *kūtikā*  
 bhNAΨPL<sup>1</sup>PrMK; Bh *dūtikā*; Hamb. MSS. H *puttikā* (cp. p.w. s.v.), I  
*punnikā* || **16** M *matyeṣu* || Pr om. in their right place *yesām* and the  
 following words down to *śamsanti* (excl.), l. 19, adding them after *vistare*,  
 l. 21, between two crosses (×) || **17** ΨPL<sup>1</sup> *adhnaḥ* || Pr *dhṛitam* for  
*ghṛitam* || **18** In bh gloss on *pīṇyākāc*: *sānī* || **22** Pr *dharmaṇām* || P  
*parāpi*°; L<sup>1</sup> with us || **23** N *śāśakah prāha* || NΨPrM *tittiri*, in Ψ similar  
 to *tilviri*, which is the reading of P || **24** ΨPPrM *nādītāṭe* || In Ψ gloss  
 by cop. on *tiṣṭhati*: *samasti* ||

## Page 191.

**1** N *sthitvan* || **2** bhN *tatra* for *tata* || **3** N *dharmaṇēśaka* || **4**  
 bhN om. *hi* || Pr *ti* for *te* || **5** ΨPPrM *vadata*; bhN om. *vadatam* ||  
**6** Pr *pradarśayatu* || **9** Pr *bhūtāpi* || M om. *yo* || **13** In bh glosses  
 on *ajā*: *vakādo*, and on *vrihayāḥ*: *sāla* || **15** L<sup>1</sup> *vṛkṣāṇī sthitvā* || **16**  
 M om. *svarge* and *pāda* 4 || **17** N *bhāśāntanām* || **19** ΨPL<sup>1</sup>PrM insert  
*mama* before *samīpa*°, repeating it after *bhūtvā* || bhNΨPL<sup>1</sup>M *samīpavarttino*,  
 Pr *samīpavarttīyo*; A Bh *samīpavarttinā* || **20** PL<sup>1</sup> *vivālaparamārtham*, om.  
*vijñāta* || bhNΨPPr *vācā*, a misreading of the old-fashioned writing of *o*;  
 A *yena vijñātaparamārtham* *vivādaravaco vadato me*, &c.; Bh *yena vivādaravijñāna-*  
*paramārthavaco me vadano* 'pi *paralokavādhā na bhavati* || M om. *me* ||

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4 Ψ PPr *karṇṇopāṇti*, in Ψ the *i*-hook over the line del. by cop. with a small dot, thus correcting *ti* to *te* || Pr *āvedayaṇti* || 5 Ψ PL<sup>1</sup> *viśvāsītai* || 6 N Ψ PPr M *upāgatau* || 7 In bh gloss on <sup>o</sup>*krakacena*: *karavata* || 8 Pr *bravīti* || After *ādi*, Ψ PL<sup>1</sup> add || *kathā* 2, Pr M *kathā* without a figure || 9 Pr *etam* || Pr *kr*, om. *trā* || After *krtvā*, bhN Ψ PL<sup>1</sup> Pr M insert *prāpya ca*. ABhK om. these words, KBh *prāpya* for *krtvā*, Bh reading *arthapatīm* for *adhipatīm*. Simpl. MSS. HI *kṣudram* *divāṇḍham* *patīm* (I *parīm*) *āśādya*; Simpl. h *kru* [misread for *kṣudram*] *patīm* *prāpya rātrāṇḍhāḥ samtōpi*. At all events either *prāpya* or *krtvā* is originally a gloss. *prāpya ca* seems to me to have been inserted in order to make these prose words more similar to the beginning of the title stanza of the preceding tale, and the reviser, to whom the text of Bh goes back, completes this assimilation by correcting *adhipatīm* to *arthapatīm* || M *rātrāṇḍhāḥ* || Pr om. *santaḥ* || Ψ PPr *sātī*° for *sātā*° || Ψ P <sup>o</sup>*tittira*°, Pr <sup>o</sup>*titira*° || 10 Ψ PPr M *yāsyamīti*, om. *iti* || 13 Pr *sarve* *pa*° || bhN AKBh *yathāsukham* || 14 The words *sahāste* to *krkālikayābhīhitam* suppl. by cop. of Ψ in marg.; *bhīhitam* stands also in the text || 15 Pr om. *bhōḥ* || 20 M om. *prāha* || N *durātman* || 21 M *adyaprabhūti* || 22 Over *sāyaka* in bh gloss: *bāṇa* || 23 bhN and A *durukta*, Bh *duruktvā*, Ψ PL<sup>1</sup> M *durakta*, Pr *duktā* || Śār. and Simpl. HI with us, Simpl. h *durukūm* (misread for <sup>o</sup>*klam*) ||

## Page 193.

1 Ψ *svāsvātrayam*, the second *svā* del. again by cop. || Pr om. *vāyaso* || 2 bhN om. *yad idam vyāhṛtam mayā*, P om. *yad idam vyāhṛtam*; L<sup>1</sup> om. *tam yad* and the following words to *d* *viṣam eva* (excl.), l. 7. M *yad idam vyāhṛtam mayā* || 5 Pr *yadi priyam* || 7 Ψ *cadvacāḥ*, corr. by cop. to *tadvacāḥ*, the corrected akṣara resembling *cū*; P *bhūdvaca*, Pr *dvacāḥ* for *tad vacāḥ* || 8 N *tathā ca* || 10 *vairitām*; in bh the glossator adds a various reading *vai hatām*! || 11 Gloss in bh on *bhiṣag*: *vaida* || 13 Ψ PL<sup>1</sup> Pr *sariṣadī* || 14 M *tatra* for *tan na* || 20 Pr *prayāt* || 22 Ψ PL<sup>1</sup> Pr M *sa āha* || Pr *sātguṇyāparāḥ* ||

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1 Pr *valokataḥ* (1) || 2 Pr *chāgabrahmaṇam*; M <sup>o</sup>*brāhmaṇām* || N om. *brāhmaṇam* and the following words to *brāhmaṇāḥ* (excl.), l. 5 || 5 N *kṛtā<sup>1</sup> kṛtāgnī*° || 6 Ψ PL<sup>1</sup> M *pravāsi*, Pr *prativāsi* || 7 bh *meghācchālīte gagane* || M only once *māṇḍam* || 8 *kimcid*° all our MSS. incl. AKBh; Hamb. MSS. *kimcidgrāmam* || 11 L<sup>1</sup> *artha* for *api* || Ψ *itaś ca taśca*, PL<sup>1</sup> *itaś ca taśva*, Pr *itiś cētaś ca*, M *itaś ca*, om. *cētaś* || 12 Ψ PL<sup>1</sup> M *mārgge*, Pr *mārgga* || 13 N *plvaram paśum* || 15 Ψ PL<sup>1</sup> M *anyadinajo*; but cop. of

$\Psi$  adds in marg.: *adyadinaja iti pāṭha*, and Pr has *adyadinajo* || 17 bh $\Psi$  *samukho*, N *sanmukho* || Glossator of bh corrects *apamārgeṇa* wrongly to *aparamārgeṇa*, which is the reading of N || 18 M *eva* for *evaṃ* || 19 N *tad* for *yad* || bhN *skandhārūḍho*,  $\Psi$ PM *skandhānirūḍho*. A PrBh and Hamb. MSS. with us || 22 Pr om. *tān* || 24 N *pratipādayāmi*, Pr *pratipādasi* ||

## Page 195.

3 N *etyovāca*, M *abhyetovāca* || N *aho* twice || 4 Pr *śaktam* for *yuktāḥ* || 8 Pr *āsa* for *āha* || 10  $\Psi$ PPrM *ātmarucirām*, in  $\Psi$  corr. to our reading; but the correction is not very clear. The respective akṣara might as well be taken for *tam* corr. to *ram* || M *samācarati*, Pr *samācaret*, both om. *iti* || 12  $\Psi$ PPrM *vidhāya* for *kṛtvā* ||  $\Psi$ PPrM *aho* for *bhoḥ* || 15 N *sacelam*, corr. by cop. to *sacaulam* || 20 PL<sup>1</sup> *aho* for *ato* || After *iti*,  $\Psi$ PL<sup>1</sup>Pr || *kathā* || 3 ||, M *kathā* 3 || 21 Pr om. *°seva°* || 24 Pr *durjano* || 25 M *bhakṣayati* ||

## Page 196.

3  $\Psi$  *sa dācid*; PL<sup>1</sup> *kadācid*, om. *sa* ||  $\Psi$ PPrM *°sāri°* for *°sāra°* || 4 N *niḥkrāmatas tva tasya* || 5  $\Psi$ PL<sup>1</sup> *cālaghu°*, in  $\Psi$  corr. to our reading by a small vertical stroke over *ā* || bhN ins. a second *ca* before *śarīre* || M *śarīre vṛṇaśonitagaṇḍhā°*, l. 5 || 7  $\Psi$ PM *vyāpādayāmṛti* || N om. *vā* ||  $\Psi$ PM *tādayāmṛti* || 8 bhN *kṛla°* for *kṣata°* || Pr *°sarvāṁbhogo* || After *iti*,  $\Psi$ PPrM add || *kathā* 4 || || 10 N om. *vicārya* ||  $\Psi$ PPr *vānuṣṭeyam* || N *meghavarna prāha* || 11  $\Psi$  *sāmadānam*, PL<sup>1</sup>Pr *sāmadānam*, M *tāmadānam* for *sāmādīn* || 12 M *nirbhatsyāvipakṣapakṣapraṇathānām* || 13 bhNA $\Psi$ P *°prāṇadhīnām*, Pr *°prāṇadhānām*; Bh with us ||  $\Psi$ PPr *āliṣyā°* || 14 bhN $\Psi$ P (not M!) PrA *r̥ṣimūka°*, Bh *r̥ṣya°*; cp. Śār. 127, 1, and below, 197, 2 ||  $\Psi$ PPr ins. *ca* between *saparivāreṇa* and *bhavatā* || 15 bh *°madhyā*, N *°madhyād* || N *divasāṇḍhāt* || Pr *anumā*, om. *nato* || 16  $\Psi$ PPrM *mayēdām jñātām* || N om. *apasārarahitām* and the following words to *apasāraparityaktām* (excl.), l. 18 || 19 M *krapā* || 21 Pr *ibāṇḍhanām* || 23 N *svakāryam* || 24 M *ripusamgataḥ* || 26 N *samudyasah* ||

## Page 197.

1 M *prahyatyāhata°*, Pr *prakṛtyāhṛtarudhīrāloṇḍitām* || 2 M *śaspa-*  
*mūka°* || 3 bhNA $\Psi$ PPr *°prāṇadhi°*; M *śatuprāṇadhibhṛtayā*; Bh with us || 4 Pr the first *°kādhi°* twice || 5 N *tvaryatām ra*, *ra* being a misreading of 2 || 8 Pr *°sevinā* || 9 PL<sup>1</sup> *nyagrodhāpābhīmukhām* || 10 M *r̥ṣasām* || bhN $\Psi$ P *r̥ṣamanā*, Pr *hṛṣamānā*, M *hṛṣamānām*, A *hṛṣamānāḥ*, corr. by cop. to our reading. Bh with us || M *sūyamāno 'bhi rimarddanāḥ* || 12 M *e* for *eva* || M *pādayāmi*, om. *vyā* || 14  $\Psi$  *na kim* [new line] *et*; the

same mistake in P (not in L<sup>1</sup>) || 16 ΨPL<sup>1</sup> °syāntamamanām || M om. dvītīyām || 18 M *cam* for *tam* || 19 N *sthirajīvīnājīvinā*° || N °manūtri || N *sthirajīvi* || 20 N *bhītāḥ* for *nītāḥ*, om. the following words to *savismayo* (excl.), l. 21 || M *tatra* *vidyatman* for *tan* *uivedyatām* || Pr *ātmasvarggama-nās* for *ātmasvāminaḥ* || M *sa* for *saha* || 22 bh *bhat*, N *bhaktām* for *tat* || 23 ΨPL<sup>1</sup> *vyāpādītāneka*°, M *vyāpādītātēka*°, Pr *vyāpādītānīku*° || M *drṣṭyā* || 24 N *pracalitāḥ*, om. *prati* || 25 M *bhāvātās* || 27 M *bhūti*, om. *kāmo* || In Ψ gloss by cop. on *bhūtikāmo*: *dhanecchu* || 29 M *'bhīhitām* for 'sti || Pr °vṛtte || 30 Pr *tasyōpadāpradānena* || bh *tratpakte pātinām*, N *trat-pakṣapātīnām* || 32 ΨPL<sup>1</sup> *tāvas* *tvām*; Pr *tāvat* *tā* ||

## Page 198.

3 N *tad* *atrādāu* || PΨ *kiṇum* (not L<sup>1</sup>) || 5 ΨPPrM *hīnaśatrur* || 6 N °*pauruṣāḥ* *balāḥ* || 7 M *upāgatā* || ΨM *loke* *pravādāḥ*, in Ψ corr. by cop. to our reading || 9 Pr *surllabhaḥ* || bhNAΨPPrMK *cikīṣītaḥ*, Bh *cikīṣataḥ*, M *cīṣāṇkiṣītā*, corr. by the copyist to °*kīṣītaḥ*. Cp. SP. III. 44 || 10 M om. *ca* || 11 ΨPPr  *sphuṭām* || 15 In Ψ, *ca* after *tasya* has been supplied by cop. over the line, but it is liable to be overlooked, as it stands between two akṣaras of the preceding line, clinging closely to their inferior ends; PL<sup>1</sup> om. *ca*; (L<sup>1</sup> *tasyā* for *tasya*) || 16 N *nīvarttate* || 18 bhN *valmīko* 'pi for °*kōpari* || 19 bhN *nūnām* *meyā* (N *maya*) *kṣetra-devatā* *maya* || 20 ΨPL<sup>1</sup>PrM *kadāpi* for *kadācid* *api* || Pr *pūjite* || 21 M *dayā* for *tad* *asyāḥ* || 22 M *yācītā* *serā* *nikṣipyā* || 23 M om. *bhoḥ* || ΨPL<sup>1</sup> *maya-tāvām* *kālām* || 24 N *pūjām*, M *kūtā* for *pūjā* || 25 Pr *r* for *prālar* ||

## Page 199.

1 N *ins.* *ca* after *evam* || N *ekena*° for *ekaika*°; Pr *ekaikām* *dīnāram* || 3 N *grām* for *grāman* || 4 M *ins.* *tvā* before *tatra* *gatvā* || 5 M om. *ca* after *ekaṇ* || 6 bhN *grhīṣyām* *evam*, ΨPL<sup>1</sup> *grhīṣyāmēvam*, Pr *grhīṣyām* *evam*, A *grhīṣyā-mi* *evam*, Bh *grhīṣyāmīty* *evam* || 7 M *vrāhmaṇa*, om. *putreṇa* || N om. *śīrasi* || 8 ΨPPrM *amuktajīvita* *eva* || Pr *tatḥādeśata* || 9 Ψ *u*, then *pa* add. over line by cop., then *gama*[new line]t *h*, *h* being written in the line on *dāṇḍa*, and a second *dāṇḍa* being added after the first one; PL<sup>1</sup> *upagamataḥ* || 10 M *samīrtaḥ* || 11 Pr °*vinākārāṇam* || bhN *samarpi-tavān* || 13 MPr om. *grhītā*; all our other MSS. incl. AKBh have the second pāda as given in our text || 14 M *haṇsaḥ* || 18 M *jāṇbūna-dayamaya* || 19 N *ṣaṇmāse* *ra*, *ra* being a misreading of 2 || 20 M *vṛha*, om. *tpakṣ* || 21 bh °*dātyā* or °*dānyā*, NAΨPL<sup>1</sup>BhK °*dānyā* for °*dātyā*; Pr °*picchaikadānyā*, M °*picchaikadātyā*. In bh, *tā* and *nya* are often, as in our case, hard to be distinguished; cp. our facsimile Table II, no. 7, line 1 middle *pratyekaśāḥ*, l. 2 end *bhrāṇtyā*, l. 4 middle of first half *asatyāḥ*, l. 5 middle of

first half *bṛtyena*, &c. with 1. 2, second half *anyathā*, 1. 6 middle *anyathaiva*. The archetype of our MSS. apparently had the same forms of *tya* and *nya* as bh.—*dāmadāti* is formed like *havyadāti* ॥

## Page 200.

1 ΨPr *paraspara*, PL<sup>1</sup> *para*, M *parasya* for *parasparam* ॥ 2 Pr etc twice ॥ N *vadamte* ॥ ΨPL<sup>1</sup> *ismākam* ॥ 3 ΨPM *karisyasi* ॥ 4 M *yuṣmā-bhīhitam* ॥ 5 bhN *devapramāṇam* ॥ 6 ΨPL<sup>1</sup>Pr *gatāstat*, M *gatvāsū* ॥ 7 Ψ *laguda* [new page] *dahastān* ॥ 11 ΨPL<sup>1</sup>PrM *nānugṛhnāti*. Then ΨPL<sup>1</sup>Pr *kathā* ॥ 5, M only *kathā* ॥ 13 Pr *upāgataḥ* ॥ 14 bhN *dīpi-kām* ॥ After *ādi*, ΨPPrM add ॥ 4 *kathā* ॥ ॥ ॥ 15 Pr *asminn ahate* ॥ Before *tad*, bhN ins. *raktākṣaḥ punar abravīt* ॥ 16 N *tve* for *tvam tu* ॥ 18 ΨPL<sup>1</sup> *ākhyātām*, in Ψ corr. by cop. from our reading; Pr *ākhyāta* ॥ 23 bh N *kruddha*°, ΨPM *krūra*°, PrL<sup>1</sup> *kūra*° for *ksudra*°. The reading of bhN, apparently that of the archetype of both our MS.-classes, seems to be a corruption of the reading adopted in our text, and the reading of ΨPPrM seems to be a conjectural emendation of the reading of bhN. Our reading is that of ABhK and of MBh. xii. 43, 9 ed. Protap Chundra Roy ॥ bh *kālasamāmitaḥ*, N *kālasamāmtataḥ* ॥

## Page 201.

1 Pr *va*, om. *naī* ॥ 4 Pr °*nāśikāḥ* ॥ 5 N *udvelanīyā* ॥ 7 M °*prāṇa*° for °*prāṇi*° ॥ 8 N *vanasthasyābhavena ghanaiḥ* ॥ 11 N *āśasāra* ॥ 12 N *muddharttaikam* ॥ 14 bh *śuṣiro*°, M *śupiro*°, BhN K *śuciro*° ॥ 16 bhN *ca gacchati* ॥ 19 ΨPPrM *hi* for *ca* ॥ 21 M *adrśi* ॥ 23 bh (not N) *sasamtuṣṭā* ॥

## Page 202.

1 N *dusyati* ॥ 2 N *dusṭe* ॥ N *dusṭāḥ* ॥ 3 Ψ *sapuppa*° ॥ 6 N *kāṃta*, M *kāṃtā* ॥ 7 ΨPL<sup>1</sup> *samprakṣaḥ* ॥ Ψ *śaraṇāgataḥ* ॥ 15 [new line] *saśā*°; *e* before *śa* supplied in Ψ in margin, without any mark in the text. PL<sup>1</sup> with Ψ (P writing 14 for 15), but without the correction ॥ 11 PL<sup>1</sup> *yathāśaktim* ॥ 12 N *tathāsan* ॥ 14 Pr *prākṛtaī* ॥ 16 M *dāridraro-dukhāṇi*, Pr *dāridryarogadukhāṇi* ॥ 18 M *utsṛja* ॥ 19 Pr *yathā vidhīḥ* ॥ 20 Pr °*yukta*° ॥ 21 N *dṛṣṭāḥ* ॥ 22 In Ψ gloss by glossator on *bhadra*: *luvdhakaḥ* ॥ 23 M *varttavya* । for *kartavyaḥ* ॥

## Page 203.

1 N *vihamgamāḥ* ॥ 3 M *gatvāmgārakarmmatim* ॥ L<sup>1</sup> om. *nayām*, P om. *ānayām* ॥ 6 M *cāsi* (or *vāsi*) ॥ bhN ΨPM BhK *nāśayet*, N inserting *na* *vi* before it; Pr *nāyat*; A *nāśaye yena te* ॥ Bh *kṣudhā* ॥ 7 ΨPL<sup>1</sup>Pr *anye* ॥

8 N °syātmā hi for °syātmāpi ॥ 13 Ψ nu, P bhū, L<sup>1</sup> bhū for tu ॥ 14 N tām ॥  
 15 Pr dharmmātvā ॥ 18 N pātam for pāpam ॥ 20 M om. the third pāda ॥  
 M ātmanauva ॥ 22 Pr naraḥ kenātra samśayaḥ ॥ 23 Ψ PPrM om.  
 stanza 154 ॥

## Page 204.

1 M atha pra° ॥ 2 bhNΨPPr grīṣmo, a misreading which shows that the archetype of these MSS. had daṇḍa between the two pādas; A Bh grīṣme ॥  
 3 M °sahāṣraḥ ॥ 5 bhNΨPL<sup>1</sup>PrMBh yaṣṭi; A with us ॥ ΨPL<sup>1</sup>Pr śilā-  
 kām ॥ 7 N muktvā ॥ 10 ΨPL<sup>1</sup> patidināyāḥ ॥ 19 Pr yāvana for  
 yāni ॥ Pr mānuṣe ॥ 20 ΨPL<sup>1</sup> tāvankālam, in Ψ corr. by cop. from tāvān  
 kālam ॥ 21 Bh this and the following line with us, only harṣāvisṛṣṭas for  
 harṣāvisṭas, and bhṛtvā for kṛtvā. For this passage cp. Critical Introduction,  
 p. 44 ff. ॥ 22 N paramām nirvedam ॥

## Page 205.

1 After iti, P kathā ॥, ΨPrM kathā 6 ॥ 4 bhN mamādyāvagūhate;  
 cp. p. 206, l. 7 ॥ 6 ΨPPr coreṇāpy, N śareṇāpy ॥ 9 ΨPPrM arimardanah  
 prāha prṣṭavāṇś ca ॥ M vaira for caurāḥ ॥ 13 M kāciryēṇa kācīn ॥ M  
 nivarddhanavanikasutā ॥ N prabhūtām dhanam ॥ 14 ΨPPrM vrddham va° ॥  
 15 ΨPPrM uktam for yuktam ॥ 20 ΨPPrM om. tathā ca ॥ 21 Pr vil-  
 mitā ॥ Pr haṁtāś for dantāś; M ins. haṁtā before daṁtāś ॥ 22 M  
 bhrāṣṭi ॥ ΨPPrM apahātam ॥ 23 N vākyam nādriyate ca bāṇdhavajanair  
 patnī na śuśrūyate ॥ 24 bhN °paruṣan; in bh, °pa° has been corr. subse-  
 quently to °pi° (by cop. ?) ॥ This line exactly with the same words in Bh  
 and Hamb. MSS.; A dhi(this on gamboge which covers another akṣara)k  
 kaṣṭam jaraya' bhībhūtāpuruṣaḥ i putro 'pya 'vajñāyate ॥ M om. 'py a ॥

## Page 206.

1 ΨPM grhe, Pr gahe, all these MSS. om. tad ॥ ΨP coram ॥ 2 bhN vi-  
 smayotpulakāṇcita° ॥ 4 ΨPPr grhe ko°, M ahe ko° ॥ 5 bhNΨPPrM mamā°;  
 A with us; Bh nūnam eṣā mām asya bhayān mām ālingatītī ॥ 7 bhNΨPPrM  
 mamādyāvagūhate, in P corr. from māmādyā°. Cp. the readings of Śār. β 163, 2  
 and SP, MS. N 1355. ABh with us ॥ 9 Pr etasmāc ॥ bhN apakāriṇāḥ,  
 in bh corr. to our reading by corr. ॥ After cintyate, ΨPPrM insert kathā ॥  
 7 ॥ 10 N puṣṭaya (a misreading of the old-fashioned e) ॥ M bhadiya°  
 for tadiya° ॥ ΨPPrM cēty for vā, iti ॥ 11 M anyena for anena ॥ 12  
 bhNΨPM here and in the following lines vakranāśam ॥ M eva for evam ॥  
 15 N goyutam ॥ 16 M arimārdana āha, ΨP arimardana prāha ॥ 18 N  
 ins. prativasati sma after brāhmaṇaḥ ॥ 19 bh vasiṣṭa°, N vasiṣṭa° ॥ N °vastrā-

nu<sup>g</sup>am<sup>d</sup>halepanamā° || bhN °parivarjita || **20** bhN °mopacita || N sito-  
stāvā° || **21** M vrāhmaṇe || **23** M aha ya vrāhmaṇasya || **24** N om.  
gam i || M om. niścītya ||

## Page 207.

**2** ΨPPr tīkṣṇā°, M tīkṣṇā°, all these MSS. om. pravirala || NΨP°nāśā°, M annatannāśo° || M °vam̄se || **3** bh °saṁtatatagātrah, N °saṁtat[ t deleted by cop.]-tagātrah, ΨPPrM °samanvitagātrah for °saṁtatatagātrah (Pr °smāyu° for °snāyu°); A °saṁtatigātrah; Bh upacitannāyusam̄tatir nnatagātrah || bhN °hutāvaha° || **4** N om. tam || bh °bhayottrastaś, corr. by the copyist to °bhayāt trastaś, which is N's reading || **7** N daridrobrāhmaṇasya || **9** ΨPPr bhakṣayisyāmīti, M bhakṣayitvāmīti || **11** M prasthitarākṣasam || **13** N bhakṣāmi for bhakṣaya || **15** ΨPPrM tathāpi for tavāpi || **17** M go for goyuge || N jumps from brāhmaṇo l. 17 to brāhmaṇo l. 19, om. one of them and all between them || **18** In Ψ gloss by later hand on āhamikayā : spadhikayā (read spardhikayā) || **19** Pr coro || **20** M om. bhakṣayitum icchatī rākṣaso || **22** bhN padam for evam || M śrūtvācchāe vrāhmaṇah ||

## Page 208.

**1** After iti, ΨPPrM 8 kathā || || || **2** °bi° of śibināpi looks in bh almost like °śi°; hence N (replacing °śi° by °khi°, which very often alternates with °śi° in the MSS.) śibināpi || **3** M śrūyate || **4** bhN tatrāyam for tan nāyam; consequently the glossator inserts na before hanyate || **6** N avadhyāyam; Pr athadhyā evāyam || **12** N om. nagare || **13** bhN jaṭharaḥ va° || **17** bhN vijayaś ca || **18** Pr vam̄hitam || bhN bruvīti || **19** Pr prapīto || **20** bh vaideśikasya, corr. by the copyist to vaideśakasya, which is the reading of N || **24** Pr sā ca for sāpi || **25** Pr dūretara° || M kṛtā for gatā ||

## Page 209.

**1** ΨPL<sup>1</sup> °kriya° for °kraya°, in Ψ i deleted by a small stroke over the line || **2** M kṛtā for kṛtvā || **3** bhN prasuptasya for prasuptah tasya || **4** ΨPPr om. ca after tatraīva || **6** ΨPPrM om. katham || **8** M svayā for tvayā || M tham for katham || ΨPPrM iva for idam || M hāṭaka-pūrṇākā° || **10** Pr jānāśi || **11** In bh gloss on rājikā : rāi || M rājikā-  
kāponena || **12** bhN tadāpy || **13** Pr nava vivāśah || **14** Pr vyaḍhāyā° || **15** bhN param || M āśā di (of ādi, l. 18), omitting all the text between these syllables || **16** N paripūjītā || ΨPPr vihitopabhogyam || **18** L<sup>1</sup> paraspara, P parasya || After ādi, ΨPM kathā || 9, Pr kathā || 29 || **19** bhN samarpitavān || N tathā cānuḍrṣṭāntamallinam || **20** Pr vināśan-  
yam || **21** M om. pūjyā yatra pījyante || N vimānatā ||

## Page 210.

3 ΨPPrM om. *ca* || 6 Pr ins. *ca* before the first *syād* || P om. *syād*  
*yadi* || 7 M *jānāti* *vinām* for *jā° cui°* || 8 bh *tad* *drṣṭam*, N *tad* *daṣṭam*  
 for *na* *drṣṭam* || 9 Pr *t* for *yat* || 10 Pr *avocacat* || 15 bh N only :  
*durdīvase* *ghanatimirelyādi*, omitting the rest of the stanza. In A, the 2nd,  
 3rd and 4th pādas run thus : *varṣabhi*[misr. for *°ti*] *jalade* [corr. from *°do*]  
*māhā°tariprabhṛlau* | *viṣamasthāne* *bhartṭas* *trayā* *na* *gantaryam* *tu* *sabhaye* *'pi* ||  
 Bh on the whole with us; variants : b *niḥṣaṇicārāsu* *nagaravīthiṣu*; c *paṭyau*  
*rideśayāte*; d *parām* *sukhāṇi* || 16 Pr *vīrdeśe* *gamane* || M *janacapalāyāḥ* ||  
 19 M *°ri°* for *°riṣā°*; in bh gloss on *°riṣā°* : *ryabhicārī* || 20 N *prasupta-*  
*jane* || 21 Pr *atīrākyāhya* || 22 Pr *'paṣṭareṇa* ||

## Page 211.

1 Pr *ay* for *antare* || 3 N *anenam* for *enam* || M *hasmi* for *hanmi* || 4 M  
*tār* for *tāvad* || 5 N *saha lāpāl* || Ψ *ni*[new line] *nibhṛtam*; hence Pr *vi*[new  
 line] *nibhṛtam* || 6 bhNAΨPPrM *vidhāya*; Simpl. HI h the same blunder.  
 Bh *etasmīnna* *amṛtare* *sā* *grhadvārakupāṣṭayugam* *niścalikṛtya* *śayanam* *ārohati* || 9  
 M *tata* for *tat* || ΨPPrM *tatas* for *evam* || 10 ΨPL<sup>1</sup> *spaśotsuko* || 11  
 Over *trayāsparsāṇiyam* in bh *na*; M ins. *eva* after *śariram*. These are cor-  
 rections by copyists who separated *trayā sparsāṇiyam* instead of *trayā aspa°* ||  
 13 M *deratā2darśanārtham* || Over *tatrākasmīkī* in bh gloss : *ryabhicārī* || Pr  
*τ eva* for *khe* || 16 Pr *apādayam* || 17 N *matīḥ* for *patīḥ* || 19  
 ΨPPrM transpose : *tat* *śrūtrābhikītām* *mayā* || 20 Pr om. *nama* || 21  
 Pr ins. *yad* before *yady* || bhNAΨPPrMBh *anena*; the Hamburg MSS.  
 (t. simplicior) have *parapuruṣeṇa*; Bh *yady* *anena* *puruṣeṇa* *samam* *ekatra*  
*śayanīye* *āliṅganām* *karosi* | *tat* *tava* *bhartiur* *apamṛtyur* *asya* *sāṃcarati* *bharttā* *ca*  
*varṣaśālaṇījivati* || About A, see Introd., p. 54 f. || 22 M *bharttāḥ* ||

## Page 212.

1 bhN *'ptarhāsisavikā°* || 4 ΨP *śayyādhaṣṭā*, Pr *śayyādhaṣṭā*, M  
*śayyādhaṣvā* || 5 Pr *kulānamdani*, M *kulanamdati* || ΨPPrM *tvatparīkṣār-*  
*thām* || 6 M *līlām* *li* *sthitā* || 7 Pr *tkamdhē* || 12 bhNΨPPrM *doṣe-*  
*tyādi*; A with us || After *ādi* ΨPPrM 10 *kathā* || || || 16 ΨPL<sup>1</sup> *°viro-*  
*dhināḥ*, M *°virodhitā*, Pr *°virodhina* || 17 M *maṇtrenā* || 21 bhN  
*tasyāntarbhāvam*, Pr *tasyāṇgataḥ* *bhāvam*; cp. Śār. 133, 12 f. || ΨPPrM om. *so*  
*'bravīt* || 22 bhNΨPPrM *ahām* *tāvadarthe*; *ta* and *bha* are very similar in  
 our old MSS.; A *ahām* *tadarthe*, Bh *ahām* *tāva* *yuṣmadarthe*, two unsuccessful  
 attempts towards correcting the corrupt passage || NPr *āpadam* || bhNΨP  
*°yānanārtham*; ABh with us (Bh *vairi°*) || 23 Pr ins. *mi* after *°kuśalo* ||  
 25 N om. *bahu* || 26 Pr *ukujya* ||

## Page 213.

2 bhNABh °tala° for °taṭa° || M °khalitām° || 3 Pr om. °sita° || Pr °tarāṅgā || M om. yā gaṅgā || M japaniyatapāsvādhyāyo° || 4 NM °yoga° for °yāga° || ΨPL<sup>1</sup> °pārāyaṇaiḥ || 5 N kāṇḍa, m deleted by the copyist, who continues rthītaśārīraiḥ, om. the preceding syllables || bhΨPL<sup>1</sup>PrM °sevālā°, ABh °śaivālā° || 7 ΨPL<sup>1</sup> yājñalkyo || ΨPL<sup>1</sup> jāṇhavyām || On snātvāpasprastum gloss in bh: ācamanām grhītum; ΨPL<sup>1</sup>M °sraṣṭum, Pr °sraṣṭum || 8 Pr ārabdhesya || 15 M om. yathāsyāḥ || 18 N om. tasmād and the following words to tasmān l. 20 excl. || 19 P (not L<sup>1</sup>) śaicam || ΨPPr gāṇḍharvāḥ || bh girīm ||

## Page 214.

1 ΨPPrM vyanjanaiś ca || 2 M om. pratiṣṭhitah || 5 Pr om. pūrvam, param caī || 8 N kanyām for nagnām || 9 M yā kanyājāḥ ghanyā vṛṣalī smṛ paśyatv asamśrtā || 10 M avivādyā || M om. jaghanyā || PL<sup>1</sup> vṛṣalā || 11 Pr svadrśibhyaś ca || M jaghanyābhyo || 13 Pr pracchāmi || 16 N tathā ca || 19 ΨPPrM vare (M only re) gunāḥ sapta gavesaṇīyāḥ (M gateṣaṇīyā). The Hamb. MSS. HI and Simpl. MS. h have the same difference, H reading vare gunāḥ sapta vilokanīyāḥ, I and h etān gunān sapta parikṣya kanyā; A with bhNIh, but om. sapta; Bh vare gunāḥ sapta ni-riksaṇīyāś || 20 ΨPPrM atāḥ param bhāgavavaśā hi kanyā (Pr add. h); Simpl. MSS.: H tataḥ param bhāgavavaśā hi kanyāḥ, I dayā budhaiḥ śeṣam acīptanīyam, h vudha daiyā prasamīkṣa kālam | śeṣam acīptanīyāḥ; A with bhN. Bh tatparam bhāgavavaśā hi kanyā || 21 bhN asa, ΨPPrM ādityo, for asyā; A asya, corr. by corr. to our reading, but ā del. again; Bh with us || 23 Pr savitāhṛtaḥ || In Ψ, bhagavan and the following words to svaduhitaram incl. are supplied by gloss. in margin; gloss. of Ψ writes suduhitara, then m uvāca must have been torn off or cut off with part of the right margin, as PL<sup>1</sup> have these words, agreeing with corr. of Ψ in the faulty reading suduhitaram ||

## Page 215.

1 ΨPM suduhitaram, Pr svahitaram || 3 M nāham etsilaśāmi || 6 Pr kāśmin for kāśit || M om. apy || 8 Pr putrije || 10 Pr sakād || 11 M bho megha vad amya tvaḍ adhiko || N pavanenōktam for meghenōktam || 12 M putrike'-smeghayacchāmi || ΨPPrM sā āha || 14 ΨP adhiko, corr. by cop. of Ψ to adhikāḥ || 15 ΨP kastit || 16 M atha pūrvata muniḥ parvatam || 21 M tasyā 'darśayat || 22 M pulakovṛṣitaśārīra u° || 23 bhN AΨPPrM māṣakīm; Bh with us || N kṛtvā tasmai, continuing tasmai, &c., 216, 2 ||

## Page 216.

1 M <sup>o</sup>rihitam gr̄hitam 1 gr̄hidharmam; bhNAΨPPr gr̄hidharm(m)am ॥ Bh svajātivikitam karmam (!) anuśāmi ॥ Ψ sropi ॥ 2 bhΨPPr (not M) mūśakīm ॥ 3 Pr sūryabhartāram ॥ After ādi, ΨP kathā 11 ॥, M kathā ॥ 1, Pr kathā ॥ 12 ॥ 4 Pr <sup>o</sup>ma for <sup>o</sup>ri ॥ bh sthirajivīty acīptayat, N sthirajivīty acīptayat ॥ 8 N akarisyad, bhΨPPrM akarisyad, corrected in bh by corr. to our reading. A with us. Bh akarisyantaīva tato. After akarisyad, M continues: etçām, &c., 1. 9 ॥ 10 Pr yathāsamāhitam ॥ PL<sup>1</sup> prayaccha ॥ 11 Pr ete bāndhavāpāyaś ॥ In bh ca after sa has been deleted again by cop. NM om. ca ॥ 13 Pr ins. sādhya before na ॥ 15 M atraidrārasthaḥ ॥ 16 M ādyaram for āhāram ॥ 17 N sthirajivinam ॥ 18 bhN om. sa ॥ 19 N maytrijam ॥ M om. ca ॥ 20 In bh gloss on avagacchāmī: jānāmi ॥ 25 ΨPL<sup>1</sup>PrM makān vr̄ ॥ bh tara, corr. by corr. to tatra ॥ After ca, corr. of bh adds ta; hence N caṭakōpi for ca ko 'pi ॥ 27 Pr tadagra era ॥

## Page 217.

4 ΨPPr vistasthacitto, M visr̄asacitto ॥ 6 M nijārāśīm ॥ 7 M kim anenāham, om. na sāpāye ॥ ΨPPr sāpāyanenāham ॥ 8 M ma for mama ॥ 10 ΨPPrM vicīnyta for vicārya ॥ 11 bh vikasitanayanaranāda, then beginning of ma, then nakamalah. N with ΨPM; Pr vikasitanavanakamala ॥ ΨPPrM ins. ca after prāha ॥ N hoho ॥ 13 M pr̄yacchat ॥ N a for atha ॥ M <sup>o</sup>ndr̄śraddhēya<sup>o</sup> ॥ 14 ΨPPrM <sup>o</sup>vacanamātrapr̄atyayapari<sup>o</sup> (M <sup>o</sup>pr̄atyayapari<sup>o</sup>), in Ψ corr. by cop. from <sup>o</sup>vacanemā<sup>o</sup> ॥ 15 ΨPPrM bhavati ॥ Pr ins. jaṃ after mucyatām ॥ 16 P om. 'sau; L<sup>1</sup> mocitā sau ॥ 17 Pr tāv, om. ad ॥ 19 After ādi, ΨPPrM kathā ॥ 12 ॥ ॥ 22 ΨP svavargyām, Pr svavargān ॥ M evā 'smād bhū<sup>o</sup> ॥ 23 M om. durgam ॥ In bh gloss on 'bhidhatte: kathayati ॥ ΨPPrM anyaparvatadurggam (Pr <sup>o</sup>rgam) ॥

## Page 218.

2 bhNAΨPL<sup>1</sup>Pr śocaye, M śecaye (or <sup>o</sup>rya<sup>o</sup>); Bh na śocate for sa sō<sup>o</sup> ॥ 4 In bh, śrutā has been corr. by corr. to śrutāḥ, which is the reading of P ॥ 5 P (not L<sup>1</sup>) produḥ ॥ 7 Pr kasti for asti ॥ 8 Pr pariśraman ॥ 11 M nivto ॥ 12 All our MSS. incl. A and Bh, but except Pr, pūtkartum; Pr mutkartum ॥ 13 bhNΨP twice bila 3 for bila 3; L<sup>1</sup> aho vila 3 aho bila 3; M aho bila 1 3 1 aho bila 1 3; Pr aho bila 3 (om. one aho bila 3); A aho bilat 1 ake bilat (t being a misreading for 3). Bh, misunderstanding the significance of the figure 3: aho bila bila bila ity uktvā. Cp. Critical Introduction, p. 70, and Pāṇini VIII, 2, 84 ॥ N om. tūṣṇīmbhūya ॥ ΨPPrM om. bhūya, writing tūṣṇīmbhūyōpi ॥ 14 N kathā for tvayā ॥ 16 Pr

ākaraṇiyah || ΨPPrM nāhvāsi || 17 M *praścān* || NΨPPr āhvāsyasi, M ahvāsyasi || 18 N tāvat for tac || M mūnan asya eṣā guhā || 22 Ψ *pravarttamē*, but the anusvāra put rather high over the *r*-hook || 23 N om. aham || M om. 'yam me || 24 bhNM *iti* for *eti* || Pr *akaroti* ||

## Page 219.

1 M *prati2vapūrṇa dibhāgā anyān* || 2 ΨPr *dūrasthāne*, corr. by cop. of Ψ by means of an almost imperceptible vertical stroke to *dūrasthān*; PL<sup>1</sup> om. *dūrasthān*; ΨPrM ins. a second *api* after *dūrasthān* || ΨPL<sup>1</sup> *palāyamāno*, the two o-strokes being deleted by cop. of Ψ by means of two dots over them || 3 After *ādi*, ΨPPr *kathā* || 13 ||, M *kathā* 12, corr. by the copyist to 13 || 5 M *tad evam ma vyacintayat*, &c., l. 7; the missing text has been supplied by the copyist himself in the next line || M *parivā*, om. *rānugato*; N <sup>o</sup>*rānurakto* for <sup>o</sup>*rānugato* || 7 Pr *sthirajīvīti hr̄ṣṭa*° || 8 M *gateḥ* || Ψ *mūḍhamūṇasas* || 9 M om. *yataḥ* || 10 Pr *dī*(new line)*dīrgha*° || 11 M om. *sya na cirāt* || 15 bhNΨPPr *ekaikām*; A *svakulāyaīkaikām*, with a small *e* over *ai*; Bh *sa svakulāye pratyaham ekaikām vana*° || M *vanayāṣṭikām* || Pr *guhādīnārtham* || N om. one *dine* || Pr om. *na* || Pr transp.: *te ca* || 16 bhN *at̄ha* for *at̄havā* || 21 N *mayā kṛtā* || 22 In bh under *prakṣipa* gloss *tvam* || 24 M *tava* for *tātā* || 25 bhNΨPPr *prāṇadhir*; A with us; Bh *iha* for *prāṇidhir* || 26 Pr *am̄dho 'trāpa*°, M <sup>o</sup>*nyatra pāṣaranām* || N *tvaryatām* once only || 29 Ψ *vise*[new page]*śeṣataḥ*, Pr *vivoṣataḥ* || 30 ΨPL<sup>1</sup> *tadrasāṇītphalam*, bhN *tatphalam*, PrM and Hamb. MSS. with us || 31 ΨPPrM *gr̄hāgatas*, bhN *guhāyātas*, Bh *yad guhāyātasya te*; the reading of bhN is excellent in itself; but Hamb. MSS. and A with us || ΨPL<sup>1</sup> *nirvākulatāyā* ||

## Page 220.

1 M *jalāmī* || 4 M <sup>o</sup>*pādādurgam* || 5 Pr *samadhye* || 6 ΨPPrM *tvayā kathām* || M om. *yataḥ* || 7 bhNΨPPrM *śu* for *tu*; cp. Śār. 136, 21. ABh with us || Pr *purnṇya*° || 8 N *na vāri*° || 12 M *karanibhau*, om. *kari*; N *karikarinibho* || 13 N *stribaddhadvau karau* || 16 In bh gloss on *darvī*°: *kaḍachī* || 17 M ins. *sa* before *bhi*° || bhNAΨPPr *mātsya*°, M <sup>o</sup>*māsya*°. Bh with us || N *sūdravat* || 18 N om. all the text between *ya* of *yad*, and p. 236, l. 8 || 19 Pr *kālopekṣī* || 20 M <sup>o</sup>*sphurugu*° || 21 M <sup>o</sup>*vila* [a later hand adds *ḥ*] *sa* *vyasācī* || In bh gloss on *savyasācī: arjuna* || 22 Cop. of bh *satā* over *yatā* of *prārthayatā* || bh *manena* for *janena* || *nigrhya* in bh corr. to *nagrhya* || 25 In bh gloss on *dharmātmajah: yudhiṣīra* (!) || 26 bhΨPPr *kaumītīputrau* (with gloss in bh: *sahadevanakula*), M *kautīputrau*; A *kuṇṭīputrau*; Bh *mādrīputrau* || 27 Pr *gokarṇasam*° || In bh gloss on <sup>o</sup>*presyatām*: *dāsa* || 28 Pr *yauvanya*° || 29 Ψ om. *sāpi*,

but supplies *sápi* in marg.; P *sápi* || Pr *vidaśā* || M ā for *āgatā* || 32  
M *yadáriṇā* || 33 bh ins. *tad* before *eram*. Śār. 137, 21 *dera* in the  
place of *tad* || ΨPMPr transp. *na* after *tādrg* ||

## Page 221.

1 Pr *anekaśāstrepy* || Pr *°buddhi* || ΨPPrM ins. *ca* before *dhimān* ||  
5 bh *apasarpa* || M *sadharmaśālvān* || 7 P *drṣṭāḥ drṣṭā*, M *drṣṭvāḥ drṣṭvāḥ*,  
Pr *drṣṭrā drṣṭāḥ* || 9 bh *ārvī* || 10 M om. *ucyate* | *durmantriṇām kam* ||  
22 All our MSS., and SP 1480 (except one revised MS.) *mahatā*; cp.  
Śār. 139, 2 || 25 bh *paripretavayā*, corr. by corr. to *parigatavayā*; ΨPPr  
*pariṇīta*° || 26 Pr *eṣām* for *eram* || In bh *nāma*, of which *āma* is still  
to be made out, if the leaf is looked at against the light, is covered with  
ink || 27 ΨP *upāgamyādhṛtāparitam*, M *upāgatasyādhṛtāparitam*, Pr *upā-  
gamyādhṛtāparitam* || 28 Pr *udake prāṇīta*° ||

## Page 222.

5 ΨPM *amtaraprakrāṇīto* || bh *vrāhmaṇasya sūnor* || 6 bh ΨPPrM  
*°jalāṇītaśho*; A *hradātaṇītaśho*; Bh *hradanaṇītajalāṇītaśho* || 7 ΨPPr *'mguṣṭe* ||  
8 Pr *duḥkhinā*° || bh *prāptāḥ* for *śaptāḥ* || 12 M om. *ca* || 13  
bh ΨPPrM *durdura*°, A *darḍdura*°, Bh *durdvara*° || 14 bh ΨP *'tyudbhutam*,  
corr. to our reading by corr. of bh || bh *api* for *iti* || 15 Pr *sasambhra-  
dād* || ΨPM *phaṇadeśam*, Pr *phaṇadeśasyam* || 18 PM *ātmapuspārtham* ||  
20 M *kariṇīyānam* || 23 Pr *sādhūdyate*; M *kim madya ta syādūdyate* || 24  
M *davisayo 'bravīt* ||

## Page 223.

3 bh A ΨPPrM *praśāpo* for *vipraśāpo*; Bh with us || 4 M *bheksaya*  
for *bhakṣayan* || 7 ABh *hy etc*; but A continues *cchala*°, Bh *sthala*° (a mis-  
reading for *cchala*°); Śār. β 140, 12 *ma*° *vividhāhārāś* || 8 In bh gloss on  
*khādato*: *bhakṣamāṇasya* || 9 Pr *kṛtavacana*° || 12 M *yasmākam* for *yad-  
asmākam* || M *vāhyasi* || 13 M om. *mandaviṣo 'bravīt* || 14 M *'sti* ||  
bh ΨPPrM Bh *durduraiḥ*, A *darḍdurāḥ* (!) || 15 In bh, *kimcit*° seems to have  
been corr. to *kimcit*° by cop. || 19 M om. *pumścaly* || bhPr *sakhaṇḍa*,  
ΨPM *sakhaṇḍu*, bh ΨPPrM *ghṛtāpūrṇān*, but cp. 224, 11 f.; A with us. Bh  
*vividhaghṛtāpūrṇān*. Gloss in bh: *modikān* || 20 ΨPPr *kadāpi*, M *kadāpir* ||  
M *drṣṭvā uktā ca* || 22 M *satyah* ||

## Page 224.

1 Ψ jumps from the first *devyā* to the second *devyā* (l. 3), om. one of  
them and all between them. But the missing text supplied by cop. in  
marg. || 2 M *balibhakṣya*° || 4 bh *nividi*° || Pr *asyate* for *māṇsyate* ||

7 M 'dr̥so || 8 P om. āgatya snānā || 9 ΨPPrM °kriyā° for °balikriyā° || 11 M yadi tasya tva dyu vrāhmaṇah kiṇ, &c., l. 17 || bhΨPr ghr̥taghṛtāpūrādi, P ghr̥taghṛtāpūrādi, M ghr̥tāpūrādi || 16 bhΨPPr tasya; ABh with us || ΨPPr priyavallabho || 17 P inserts ra after mama || 18 Ψ abhyāsam gatam, P alpāsamgatam, a misreading of the form which bhyā has in Ψ || 22 After ādi, ΨPPrM add 15 kathā || || 24 bh svādāyati, corrected by corr. to āsvādāyati, ΨP svādāya iti ||

## Page 225.

2 Pr viruddham vacah || 3 bh °pracchedanārtham; Pr °thacchādanādanārtham || 7 After iti, ΨPM add 14 kathā ||, Pr 16 kathā || || 10 Ψ vāryoyo, P vāyo, MPr vāyur yo for vāryogho || 12 P navālāmkāra° || 15 M om. agni° śatru° || 16 M prājñe || 17 ΨPPr tatra for tan na; M tatrāhavalam̥ śoryam̥, &c. || 18 Pr vijñayāya || 25 P viṣṇavam || 26 Pr spharati || 28 tathā in Ψ added over the line before the stanza number 54 (for our 221) by cop. Hence P tathā || 54 naya° || 29 ΨP samsarggi°, in Ψ i deleted with a nearly invisible dot under the i-stroke ||

## Page 226.

1 bh tvayā ānukrtyena for tvayānukūlyena, Ψ tvayā ānūlyena, corr. by cop. of Ψ to our reading || 5 ΨPPr uttamgārah, M uktamgārah || 6 ΨPPr nānabhyarccyaś chi° || 10 ΨP varśabhiḥ || 14 bhΨPPrM śikṣyāmi; ABh with us || 15 bhAΨPPr upekṣyamāṇah, M upekṣyamāṇā, Bh apekṣyamāṇah || 16 Pr kicit || 18 ΨPPrM yathāpūrva || bh nīdrālobho || ΨPPrM bhavīṣyasi || 23 Pr °vyasaninā and gataḥ || 24 Pr sāmarthe || ΨPPr 'vakāsavīṣayāś || ΨP nīrtih || 25 Ψ avasitasya kā°, sya being deleted by cop. || 29 Pr vyasaneśu nādaro || 30 Pr bhūpate || 33 ΨPPrM tatra for na ca ||

## Page 227.

2 bh ripramīlābhīm̥; gloss in bh : parapurasāsaktā || 4 bhΨP °saṃ-  
gatim, PrM Bh °saṃgatir; A with us. Read °saṃgatir; cp. Śār. A 266 || ΨP  
durapacārā, M durapavārā || ΨP saṃdhyācalekhēva, Pr saṃdhyāvalekhēva || M  
°budvudābhīva bhaṅgurā, svabhā being supplied by the copyist in the next line ||  
8 Ψ rājyām, perhaps corr. to rājñām || 9 ΨPPr sahāmbhasair vāpadam || 12  
Gloss in bh on vr̥ṣṇīnām̥: yādava || 14 Pr param̥ trāyate for pari° || 16  
M badhā || 17 vaiṇyāḥ is the spelling of our MSS. || 20 P naśah, the other  
MSS. with us || 22 bh na tu for nanu || 23 M om. tāḥ pramadāś || 24  
Pr nāś ci for tāś ca || 27 After tantrām ΨPPrM insert: kathā || 15 || 29  
M śatresu (sic!) || 31 For the figure 3, which stands also in A, bh has only  
a flourish, adding: iti tr̥tiyam̥ ākkhānakam̥ samāptam̥ flourish n 3 ||; Pr 13 for

3 ; after 3, Ψ two flourishes, *śriḥ*, and a third flourish ; Pr one flourish and 603॥ After the stanza Bh : *trīyāṇi tāṇṭrāṇi samāptāṇi* ॥ flourish ॥ *śri* ॥ *sāṇvat* 1412 *vṛṣe* *śri*. Then two groups of akṣaras completely smeared with ink by cop. ॥

## BOOK IV.

## Page 228.

1 bhΦ om. the Jain diagram (*arham*) ; Bh ins. the Jain diagram and ομ *namo rināyakāya* before the beginning ॥ 2 Φ *athadam* ॥ M *labdha-praṇāsanāmac*° ; Φ *labdhaprāṇāśāṇi* ॥ 3 Bh *tkṛptam* for *prāptam* ॥ Φ *sāṇḍitunaiḥ* ॥ 5 Φ *pryacchamti* ॥ Bh *prāha* for *kathayati* ॥ 6 Φ *jambū-nāmapādāpāḥ* ॥ 7 Pr *athastāt*, Φ *adhāstā* ॥ Bh *karālamukho* ॥ 8 Bh *sakomala*° ॥ Bh *nyavisat* ॥ 9 Bh *suṛt* for *tad* ॥ Pr *tada* for *tad* ॥ Bh *bhaya* for *bhakṣaya* ॥ 11 Φ *saprāpte* ॥ P *nu*, Bh *tra* for *tu* ॥ 12 Φ *gotragecaraṇam* ॥ Φ *svādhyam* ॥ Pr *svādhyāya* *daśam* ॥ Bh *ca* for *rā* ॥ 13 Φ *ceśraderavāṇīte* ॥ 14 Φ *dūrāyāṇītam* ॥ bh *pathaḥ* *śrāṇītam* ॥ Φ *vaiśvade-vātanum āgataṁ* ॥ 15 Φ *pūjaye* ॥ 16 BhΦ om. *anyac ca* ॥ Φ *athajito* ॥ Ψ P Pr M Φ *yas tu* for *yasya* ॥ 17 Bh transp. : *rimukhās tasya pi*° ॥ Φ *sa* for *saha* ॥ PrΦ *daivatēḥ* ॥ 18 Bh *evam* *muktrā* ॥ Φ *uktā* ॥ Φ *tasmāiḥ* ॥ Φ *taitam* for *tena* ॥ Bh *ciragoṣṭisukham* ॥ 19 M *anubhūyopi*, om. *bhūya* ॥ Φ *bhūpi* for *bhūyo* 'pi ॥ Bh *adhyāsta* ॥ BhΦ *eva* for *evam* ॥ Φ *to* for *tau* ॥ 20 Φ *jambūchāyāṁ śrūtanū* ॥ Φ *makare* ॥ 21 Pr *sapāṇyāḥ* ॥ Pr *tayā* 'nyamasminn, Bh *tayā* *anyasminn* ॥ Pr *ani* for *ahani* ॥ 22 Ψ P Pr M Φ *amṛtaphalāni*, Φ adding *mṛtaphalāni* ॥ Φ *prāpnōti* ॥ 23 Φ *paramasuhud* ॥ Bh *pritiपūrtham* ॥ M *phalāni* twice ॥ 24 Pr °*vedrśyāny* ॥ Bh *amṛtamaya-phalāni* ॥

## Page 229.

1 Φ *bhāryāyā* ; Pr om. *bhāryayā* ॥ Pr om. *tat* ॥ Ψ P M Φ om. *me* ॥ 2 Ψ P Pr M om. *bhadre* ॥ 3 Pr *pratipannam bhrātā* ॥ Bh om. *phaladātā tato* ॥ bh *vyāpāditum*, Pr *vyāpādayartu* ॥ 4 Φ *tyajāṇīmūṣi* ॥ 5 Pr *prasūte* for the first *prasūyate* ॥ 6 Φ *saudaryād* ॥ P *bāṇḍhavān* ॥ 7 Bh *so* 'vratit ॥ Φ *kadāci* ॥ 8 Bh *tadanugatas*, bh *tadanurāgas* ॥ Bh *sakaladinam*, om. *api* and *tatra* ॥ Φ *mamayasi* ॥ 9 M *yayā* for *māyā* ॥ Φ *prāyan* *hūtavahu*° ॥ Bh *protsvasasi*. The Hamb. MSS. have the correct form *procchvasi* ॥ 10 Pr *ālāṇīvarso* ॥ Φ *dgadaye* for *hṛdaye* ॥ 11 M *tṇyā*, om. *svapa* ॥ Pr *puruṭaḥ*, Φ *pupurataḥ* ॥ Φ *uvācaḥ* ॥ 13 Φ *prāṇavallabham* ॥ Φ *kasmā* ॥ Φ *kṣopena* for *kopane* ; Pr *kopane* *kopanevyasi* ॥ 14 Φ *tadvacam* ॥ 16 Pr *sēyam*, Ψ P

saīvam || M om. saīva sthitā || Φ kṛttimabhāvaramyā || 17 Φ asmākāṇm ||  
 Bh tava for na ca || Bh iḥāvakaśam, Φ iḥāvakaśa || 18 Φ tasmā || Φ  
 caranarāṇapātā° || 19 bh na te || 20 Ψ tasyā, the ā-stroke del. again  
 by cop. putting a little stroke over it; P misunderstanding this, replaces  
 the ā-stroke by dāṇḍa || Pr hṛdaye || 22 Pr niściyam || ΨPPrM ciṁtā-  
 kulačittāḥ || 24 ΨPPrM ekāgrahas, in Pr corr. by cop. from ekāgrahas ||  
 25 M vānarā yābhām sodvegam || 27 M om. na ca subhāsitādi paṭhasi ||  
 28 Pr ciravelāyā || 29 P svasukham, M sumukham || Ψ tasya dvāra°,  
 svagr̥ha being added in margin by corr. || Pr °darśanāpi || 30 bh pra-  
 tyupakā at the end of the page, om. the following words and continuing  
 rārtham, l. 33 || M mṛtyupakāram || ΨP karomi || 31 Pr core ||

## Page 230.

3 M °vampdanāmā° || 7 yuṣmadīyam add. in Ψ by corr. in marg. ||  
 bhPr om. ca || 9 M asti saraṇlinapradetro 'smadgr̥ham || M om. n  
 mama || 11 M ta for tava || Pr āḍhaḥ || In Ψ, the dot at the beginning  
 of the superior horizontal stroke of *nu* in *tathānuṣṭhite*—every superior  
 horizontal line has such a dot—see our Tables in vol. xi—has melted  
 together with the second horizontal line to the effect that the whole word  
 looks like °āmuṣṭite; P misreading or correcting this: °āpuṣṭite || 13 bh  
 mama pṛṣṭa° || Pr °salitvāt || 17 Pr makaraḥ prāha || 20 bh ΨPPrM Φ  
 tathaīva for tatraīva; A Bh with us. In the Hamb. MSS., the two words are  
 missing || M ma for mama || Φ susvāduhṛdayena vinā śūnyaḥṛdayo 'trāṇtaḥ, &c.,  
 l. 21 || ΨPPrM samānetavyam || 22 Pr yene sā || 23 aham ca tvām ca  
 also A; Hamb. MSS.; aham tvām svāśrayam [I adds *am*] eva jambū° || 24  
 Pr nirvṛtya || ΨPPrM āgamat || bh °prātaḥ for °śataḥ || ΨPPr dīrgha-  
 dīrghataracāmukramanena, M dīrgharatacāmukramanāt || 28 Pr om. viśvaste at  
 the beginning of a new line; P om. set of the second viśvaset || 29 P om.  
 viśvā of viśvāsād || Pr nakṛṇtati || 31 ΨPM nivarttate, Pr nivarttamte for  
 uttiṣṭhati || 32 M g for dhig || 33 M om. n na ||

## Page 231.

2 In bh gloss on aśvatarī: ghesara || 3 ΨPPrM kim mūḍhena mayāsya  
 (M transp. the *sra* of svābhīprayo with °sya of mayāsya) || 4 ΨPPr punar api  
 kathāṇcid, M pu° a° cathāṇcid (or vathāṇvid), but in Ψ, there is a small hook  
 before punar api over the line, and a rather imperceptible 2 over punar api,  
 with a small vertical stroke at the right-hand end of *pi* over the line together  
 with two small vertical strokes over *dvi* of °cid vi°. This means, no doubt,  
 a correction to the reading of bhN. This correction was not understood by  
 the copyists of P and of the original of M—if the marks did not simply escape

their attention—as the current method of indicating transpositions in MSS. is to put the figures 2 and 1 over the akṣaras or words in question (see vol. xi, Table II, no. 8, 9d) || 5 For *mitra* *asyā*, bhΨPPrΦ *mitrasya*, AMBh *mitra* *tasyā*. In bh ardhadanda after *mitrasya*, evidently a misreading of *mitrasyā* of bh's original. Simpl. MSS. HI read: *mitra hāsyena mayā tēbhī-  
prāyo lalbhāḥ tasyā na kiṃcīd* [H °t] *dhydayena* [H hṛt] *prayojanam asti*; h first sentence with HI (only with the blunder *laccāḥ*); then: *tad apy anavi tasyāpi  
hṛdayena prayojanam* || M *mayābhīprāyapari*° || 7 Pr *nām* for *tvām* ||  
ΨPPrM *akūṇīhōtkamṭhā* || Pr *dvītātā* for *dvītā* || 8 Pr *māham* || bh  
*gamisyāmi* || After *āgamisyāmi*, ΨPPrM ins. 1 *kathā* || 10 M *kṣīṇanārā* ||  
11 M *dhiyadarśanasya* || 16 Pr °*gaṭā*° for °*gaṭī*° || 19 M *yonopakṛtam*;  
Simpl. H with us, I h *yenāpakṛtam* || M *sahitam* for *hasitam* || 20 *upakṛtya*  
also Simpl. HIh || 21 PrM *salile* for *sa bile* || M om. all between  
*kṛṣṇasarpaṁ* and *tatra*, l. 22 || 22 Pr *evam* for *enam* || 25 bhΨPM  
*vyathākārām*; PrA and Hamb. MSS. with us. In Bh the third pāda runs  
thus: *pādalagnam karasthena* (fourth pāda with us) || bh and Hamb. MS. I  
*kaṇṭakenāra* || 26 Pr *gacchā* || Pr *āhīyatavān* ||

## Page 232.

1 bh *priyadarśanēhīti* || 2 M *nāha* for *na* (misread for *na hi*?) || 3  
Pr om. *anyena* at the beginning of a new line || M *ma* for *mama* || 4 M  
*bhaviṣyasi* || 8 P *uṣadhi*° || 11 Pr *vatsakāśam* || 16 Pr om. *gaṅga-  
datta āha* || 21 Pr *dgade* || M *taḍāgām*, om. *vā* || 22 bh *samāśrayaḥ* for  
*mamā*° || M om. *sarpa āha*; Pr ins. *sa* after *sarpa* ||

## Page 233.

2 M *citam* or *vitam* for *hitam* || Pr *parināyet* for *pa° yat* || M *bhṛtim* for  
*bhūtim* || 4 Pr *jalāṇpāṇīye* || M *raṇ* for *ramyatarāṇ* || P *ramyatarakō-  
ṭaram*. This is a misreading of Ψ, which writes *ramyatarāṇ* [new line]  
*koṭaram*, see p. 1, 'Anusvāra' || 6 M *vaḥ* for *vṛddhaḥ* || 9 M  
*prāṇeh pari*° || 10 Pr °*sukhopāyan* || Pr *ārabhyate* || M *budhyāḥ* || 11  
Pr *ta* for *tam* || Pr *yady evam* twice || 13 ΨPPrM *sukhopāyena tvām* || 14  
Ψ 'smarijano, cop. adding *t pa* over the line between *sma* and *ri*. But the  
*t*-stroke is separated from *pa* and looks like a mere dot. Hence P: 'sma  
*parijano* || ΨP *varśayāmi*, in Ψ corr. with *gamboge* to our reading || 15  
After *iti*, Ψ a small mark, om. *sarpa āha*; P *sarppa āha* || 21 Pr *śanaiḥ  
rbhakṣipū*, om. *śanai* || 22 Pr *viśvā*, om. *sya* || bh om. *bhadra*; Hamb.  
MSS. have it ||

## Page 234.

1 M *ghāṭimārggena* || 4 Pr *svārgīyam* || P *praccha* || 5 M *tulita-  
manā* || 7 M *neṣedhayitasyāmi* || 11 ΨPPrM *tataḥ* for *tat* || 13 Pr

vāḍavāḍavāṇ || **16** M tuḥsahāḥ || **19** Pr ete deva for etad eva || Pr svalpā || **23** ΨP vastrai || Pr yatra yatrō° || PPr °viśyati || **24** M om. s tu vṛtta ||

## Page 235.

**1** bh bhakṣayitā || bh sutadatto ; Hamb. MSS. Yamunadatto || **2** M om. tāḥ | tam dṛṣṭvā gaṅgada || tam also Hamb. MSS. || **3** bh tata svapatnyā, ΨPPrM tatas tatpatnyā° || **5** paritrāṁ also Hamb. MSS. || **8** Pr priyadarśanōktam || **11** M om. na tva || M ins. na before ciṁtā || **12** Pr tadānyeśāṁ || **13** bh bhakṣyo, P abhakṣo || **14** M ekāṁ for evam || M bhavati || **16** bhAΨPM (not Pr) Bh pratikṣyamāṇas ; Hamb. MSS. the same mistake (H pratikṣyamāṇahs) || **17** Pr eva koṭaravāsināṁ, om. kūpe 'nya || **18** bh sāhājyaṇ || **19** M gaṅgadattasmākāśāṁ || Pr jālāśaye nama || **20** ΨPPr yad for yady ; M yadānye || In the upper margin of fol. 147 b, which contains the text from yad, l. 20, to t śiṁhasya, p. 236, l. 18, the glossator of bh gives the following śārdūlavikṛidī-stanza, without any indication as to the place where it should be inserted : rāmo hemamṛgāṁ na vetti | naghuṣo yāne yunakti dvijān viprasyāīva savatsadhenuharāṇe yātā matiś cārjune | dyūte bhrātṛyatuṣṭhayām ya mākiśīṁ dharmātmajo dattavān | prāyah satpuruṣopy anarthaśamaye budhyā parityajyate | 1 || **21** bh om. atra ; M nāham tvaṭā vistum śaknomy || **22** Pr tvaṭ for tvaṁ || M bhavēti for tava, iti || **23** bh gaṅgadatta || **24** bhAΨPPr samīkṣyamāṇas, Bh īkṣamāṇas ||

## Page 236.

**1** M sīghragamyatāṁ || **2** Pr samāgatyatāṁ iti || **8** With this line, N sets in again, misreading it as follows : patram patitam visarjayām āśa || After āśa, ΨPPrM insert : kathā || 2 || **9** Pr bhadro for tad bho || N gaṅga iva datta || **10** bh āyāsyāmi, N āsyāmi for āyāsyāmi || Pr naīta yudyate || N ins. va after me || **11** Pr prāyopravēśanām || **12** N gr̄haṇī for aham || bhNΨPPrMΦ dṛṣṭvā(')pāyo ; Bh Hamb. MSS. and A with us. Simpl. h om. this word || **13** bhNΨPPrM and Simpl. HI (not h) dṛṣṭvāpāyo ; A with us ; Bh sa for dṛṣṭāpāyo ; P mūtāḥ for mṛtāḥ || **17** ΨP dñūsako, in Ψ an almost imperceptible ra being added over the line above dñū (!) || N sadānupāryo || **18** M om. hastinā saha || **19** bhNΨPPrΦ ca acalāt, M ca acalatāt ; ABh tasya ca acalanāt, but corr. by cop. of A to tasya ca abalanāt ; Simpl. MSS. HIh tasyācalanāt || **22** N tūm for calitum || Pr śruśrūṣāṁ || **24** M tat śrugālo || N 'nveṣaṇe || All our MSS. incl. ABh kīmcit ; Hamb. MSS. kīmcidgrāmam. See above, p. 31 ||

## Page 237.

1 Pr *samīpavarttanāñ* || M *bhaḍāgote prārvākūrāñi kṛchrāñ* || 2 ΨP  
*pravīla°* || Pr *tataś cānēra* || 3 Pr *tvābhīhitā* || N *māsa* || 5 N  
*bhaginīsuta* || M ins. *rā* before *kin* || 6 ΨPPrM *atibhāreṇa* || N *vāsa°* for  
*ghāsa°* || N om. *na* || 7 Pr *bhakṣatō* || N *śarīrapuṣṭam* || 9 P *makata°*,  
 ΨP *sadr̄śaśappā°*, bhNΨPMΦ *prāgro*; Simpl. HI and Pr with us; ABh  
 with us, but *śīspa°*; Simpl. h: *mavakataḥ* || *sadr̄śaśaśapraprāyo* || 11 Pr  
*bhāvatañ* || 13 M *mām ivāñ vadā* || M *madbhujapararakṣita* || N *tatrāsti*  
 for *tan nāsti* || 14 Pr *pradeśah* || 15 Pr *ti* for *tisro* || N *rāśabho* ||  
 17 Pr *ānayaḥ* || 18 Pr *śrīgālavarāñ* || 19 ΨPPr *lāmbakarṇyam uvāca*,  
 om. *tam*; M om. *tam* and *ca* || 21 Pr *eṣāñ* for *ekāñ* || N *uktvā* || 22  
 ΨP *samgatau*, Pr *śamgatau* || 23 bhN *śīphāñtakam* || N *upāgataḥ* || 24  
 M *kramātikaptāptam* || N *iti* for *api* ||

## Page 238.

1 P *māmyamānaḥ*, M *gamyamānaḥ* || 2 M *daivākamapi* || 5 ΨPPrM  
 om. *iti* || 7 ΨPM *dṛṣṭvās tavikramo* || 9 Pr *gaccheta* || 10 N *sajji-*  
*tavaikramēṇa* || Pr *enāñ* for *enāñ* || 12 N ins. *aham* before *atra* || 14  
 N *jāgarūṭhaḥ tiṣṭati* || 15 Pr *carana* for *carāñ* || 17 Pr om. *tat* ||  
 18 bh *vajropamāthā* [ *tha* corr. to *pra* by corr. ] *hārāñ*; N *vajropamāṇḍyā* [ *dya*  
 del. again by cop. ] *prārāñ* || bhN *yuktaḥ* for *muktaḥ* || 19 Pr *prāhasan* ||  
 20 N *icchatā* for *utthitā* || 21 N om. *tayā* || ΨPPrMΦ ins. 'pi after  
*naśyato* || ΨP *kasta* || 23 Pr *prāyopravēśā°* || 24 bhNΨPΦ transp.:  
*agnīñ vā jalāñ*, but cop. of Ψ deletes *vā* by two very small strokes. M  
*agnijalāñ vā*; A *agnīñ vā jalāñ vā*; PrBh and Simpl. HI with us (H *agnī*);  
 Simpl. h: *tadāgnīñ jalāñ vā pravīśāmi* || N *pravīśāmi* ||

## Page 239.

2 Pr transp.: *te strihatyā*, adding *hañ* || Pr om. *manmathaś ca kōpañ*  
*karīyati* || ΨPM *prakopāñ* for *kōpañ* || 4 bhN *jayanīñ* || In N, *sañpā-*  
*danīñ* has been corr. by cop. to *sañpādinīñ*, which is the reading of  
 bhΨPPr || 5 N *enāñ ya pravidvāya* || 6 Pr *taddoṣe* || bh *vinirhītya*,  
 N *vihātya* || P *nagrakṛtā* || 7 M *raktapañkṛtvās ca* || M *kāś* for *kāpālikāś* ||  
 10 bhN *daivad yaḥ karoti* || 11 N *loka* || 13 ΨPPrM *prāgvatsajjīta°* ||  
 17 N *prāha* for *āha* || 20 bhN *eṣyām* for *evāyām* || Pr ins. *matyā* after  
*āgañya* || 21 N *tām* for *tvām* || 23 In N, the second pāda runs thus:  
*dṛṣṭvā sā* [ corr. to *sa* by cop. ] *tvāñ bha°* || 24 bhN *ca* for *yaḥ* ||

## Page 240.

3 Ψ *nāhālambakarno*; PPrM *nāhāñ*, om. *api* || After *iti*, ΨPPrM ins.  
*kathā* 3 || 4 bhN *yudhiṣṭhireṇa ca* || Pr om. *satyava* || N *vināśitāḥ* ||

6 Pr *svārthā* || 10 M *pramattasiksṇāgnabhāṣṇḍakarpparasyo*° || Pr *dhāvataḥ* *pa*° || 11 M *s* for *tataś* || ΨP *°paṭo*, PrM *°paṭṭo* for *°taṭo* || 14 Pr *rājākasevakaiḥ* || 15 Pr *°lākārakarppara*° || 18 N *paśyāmiti* | *te* || 21 bhNAΨPPrMBh and Simpl. Hlh *prakalpa*° || M *gaje* || N *samnayamāneśu* || M om. *vājiṣu* || 22 Pr om. *te* ||

## Page 241.

2 M *ma vāyam* for *na cāyam* || 3 N *karparōyam* for *karparaprahāro* *'yan* || 4 N *kalaśatām* for *karālatām* || M *vāṇviti* for *vāṇcito* || 5 ΨPM *gam* for *'ham* || 6 In N, the text between *kumbhakāraḥ* and *atha*, l. 16, has been supplied by 2nd hand (N<sup>1</sup>) on a blank left free by copyist || N<sup>1</sup> *evam* for *maīvam* || 7 Pr *bho bhoḥ* || 8 M *gamyate* || M om. *yataḥ* || 9 Pr *putrakah* || 11 ΨPr transp.: *katham etat* || *kulāla āha* ||, P *katham etat* || *kulāla āha* || *rājā ka*°; M *kathas etat* *kulāla āha* | *rājā ka*° || 13 Pr *śīṁham* *śīṁhamithunam* || 14 M *putradvayīm* || ΨPPrM om. *nityam* || N<sup>1</sup> *mrgādī* || 15 Pr *śīṁhā* || N<sup>1</sup> om. *vane*; Pr *vane vane* || Pr *bhramatā* || 17 Pr *āgarvātā* || N *śṛgālāḥ* *śiśuḥ* || 18 N *kṛtānukampaina* || 19 Pr *śīṁhāḥ* || Pr *śīṁhābhi*° || 22 ΨPPrM *bālaś* ||

## Page 242.

1 M *°bāle* || bh *prakarttavyam* || In Pr *karkicit* corr. by cop. from *kasyacit* || 3 N ins. a second *enam* before *pathyam* || bh *amyam*, N *abhyam*, AΨPPr *anyam* for *anyat*, Bh with us || 5 Pr om. *aham* || 7 N *karttavyam* for *krtyam* *syāt* || 9 P *tasmāt samāyam* || N *trtiye* [e del. by cop.] *putro* || 11 Pr *śiśivāḥ* || ΨPPr *ekāhāravihārā*, M *ekāhā* | *rā*; see above, p. 31 || 13 In bh *samāyātāḥ* has been corrected by the copyist himself from *samājagāma* || 15 N *°kulaśāsatrus* || M *tat tat ta na gamītavyam* || PN om. *tat* || 16 N *dhāvitaḥ* || N *jyeṣṭebāṇḍhavarabhagnān* || 19 ΨP *jāīte* || N *bhaṅgati-* *vāpnuyāt* || 20 ΨPPrM om. *tathā ca* || 22 Pr *sūrān* || 23 N *jyeṣṭ-* *prācchaceṣṭitem* || 24 N *ūcuḥ* ||

## Page 243.

2 ΨP *tāṇmralocanas* || 3 Pr *śīṁhā ekāmte* || N *puruṣam* || ΨP *pra-* *yodhito*, in Ψ corr. with two very small strokes to our reading || 4 N *menam* for *maīvam* || 5 N *māṇtrvanena* for *sāntrvacanena* || N *prabhūtatar-* *kopā* [pā deleted by cop.] *śāviṣṭas* || 6 N *vidyābhyaśakailāśena* || 7 N *yenāitā* || N *upaharasyatāt mayā āvayam etau vyāpādamīyan* || 8 Pr om. *tasya* || N *icchāmte* || 9 Pr *śūro�hi kr*° || Pr *daśavīyo* || N *putrakah* || 10 Pr *kulena smi*, ΨPM *kule tasmin* || N (not bh, which writes exactly as our text), ΨPPrM *samutpanno* for *tvam u*° || ΨPPrM *gajo yatra* || 11 N *tataḥ* for *tat* || M adds *parayā* after *kṛpāparayā* || 12 N *dhatau* for

etāu || N satputrau || M om. matputrau || Pr śiśu tvām || 13 N nāna-  
 rutyāñ for tāvad drutataram || N svajālinā || 14 N nihito || 15 PM  
 (not ΨPr!) bhītamanāḥ || N śanaiḥ r [misreading of 2] for śā° śā° || 18  
 N galataram for drutataram || 20 After ādi, ΨPPrM insert 56 kāthā 5 || 11  
 21 N sviyorthe || M anu, om. śṭhātum || M ins. nā before na hi || 23  
 bhN svakule || 24 Pr sa mā tya° || M na for narah || 25 For kātham  
 etat, M kāthā tāthā hi metad ||

## Page 244.

2 In Ψ, the words *tasya ca*, &c. to *brāhmaṇaḥ*, l. 4 incl. written in marg. by cop. || 3 Pr sōpi || bhM kūṭūpbenā || Pr kālāmāno for *ka° a°*; M ha for *kālām* || 5 bhΨPM svakūṭūpbañ; NBhPr with us; A has a gap here || 6 N mahāgrhīmadhye || 7 M mā for māñ || M bādhyate || N kāpy for krāpy || 8 M ins. sahitrā after *grhitrā* || 9 N ākāśavācāñ || 10 In Ψ, *tāthā hi* written in marg. by cop. || 11 Before *tac*, ΨP wrongly insert *atha tau ja!am pītvā*, repeating these words afterwards in their right place. In Ψ three almost imperceptible dots, one over *a* at the beginning, two over *trā* at the end of the interpolation. Under the beginning and the end of the interpolation, nearly as imperceptible horizontal strokes || 12 M varītan for *dattam* || bhNΨPPrM tāvatsamam; A with us. In Bh all the text is missing from *tāthā hi*, l. 10, to *titvā*, p. 260, l. 2, both exclusive || 13 After *brāhmaṇi*, Ψ *tat śrūtvā vrāhmaṇena śucibhūya tisṛbhīr vācābhīḥ svajivita*, *ta* being unfinished. These words deleted again by two distinct horizontal strokes, one under the beginning, one under the end of this interpolation || N om. *ca sā*, M om. *sā* || N *jalam tau* || 14 N cā nakṣiyitrā || 15 ΨP pūppavāṭīkāñ || N brāhmaṇo twice || 17 ΨP pūppavāṭīkāyāñ || 18 N pūmgur, M paramgur || M khetayāmāto, N kheyamāno || 19 bhN °nābhīhi-  
 tayā || 20 Pr ya for *yadi* || N tat sama saktō || M satkāya for *saktā* ||  
 Pr pāmgur 'abrahīra kīm || 21 Pr om. sābravīt || 23 N sunānāntaram ||  
 N sōbravīt ||

## Page 245.

4 Pr sōbravīt || ΨP tadaśtasyāpi || 6 Between *yādā* and *grāmāntaram*, N inserts the text from *riṇānirmalayaśāḥ* (!), p. 246, l. 17, to *bhāryā* (incl.), p. 247, l. 1 || 7 M vacano sahāyo || 9 Pr sō 'bravīt || N parā° for *peṭā°* || 10 M om. *tena* || 11 Query: °viśrānto? This is Pr's reading. But all our other MSS. °viśrāntau || 13 Pr nare || bhNΨPPr śukla°, corrected by glossator of bh to our reading; M mukla°; A with us; Pr °cauryāra° || 15 M t for *yāvat* || 17 Pr sō 'bravīt || 18 N mama for *mamaīṣa* || N vyādhībodhīto || Pr mahyā for *mayā* || 20 Pr bharttā || 24 Pr rājño || Pr om. *rājan* and the following words to *rājābravīt* (excl. p. 246, 3) || N noyāñ for *ayāñ* [read sōyāñ] ||

## Page 246.

1 bhNP (!) *rājāpi* || A *satkam* || 3 ΨPPrM insert a second *yat* before *kimcid* || A *satkam* || M *kimci* *va*(or *ca*)*hītam* || 5 N *prāha* || bh *triṣādikam*, corrected by the glossator to *trṣādikam*, which is the reading of N || ΨPPrM *ca* for *tava* || 10 After *ādi*, ΨPPrM ins. *kathā* ॥ 6 ॥ 11 P ins. *ucya*, ΨPrM *ucyate* before *upākhyānakam* || 12 N transp. *dadyān* (writing *dadyāt*) and *kuryāt* (writing *kuryān*) || 14 ΨPPrM *makara āha*, N *makara prāha* || 16 N *nareṇdra*°, om. 'neka' || N has part of the following text twice, once in a wrong place (see above remark on p. 245, l. 6), and again in the right place || 18 N in the first place *prthivyām* || M °*tatvasacivo* || 19 N ins. *na* before *jāyā* in the first place || 20 M *prāsādati* || 21 N *tuṣyati*, in the second place corr. by cop. || N in the first place *vadatu* for *vada* || M *nisitam* for *niścitam* || 22 M *manḍayitvā* || 23 N in the second place *prasādābhībhavāmi* ||

## Page 247.

1 After *bhāryā* N continues in the first place with *grāmāṇṭaram*, &c., p. 245, l. 6 || M om. *na* before *tuṣyati* || 3 Pr *sō 'bravīt* || Gloss in bh on *khalīnam*: *thoḍānucokaḍu* || 4 N *tām* for *tvām* || M *dhāvita* *heṣase*, om. *s tu yady aśvavad* || 6 bhNΨP *rājñā*; APr with *us* || 7 bhNP *vararuci* || N *apiparvāṇi* || 8 ΨPPrM *na* *kim* *kuryān* *na* *kim* *dadyāl* *iti* ॥ 7 *kathā* ॥ ॥ 9 P *strīvaśyāḥ*, bh *strīvaśāḥ*, corr. by corr. to *strīvaśāḥ*, which is the reading of N || Ψ *taṇidbhētēna*, with a very small 1 over *dbhe* and an equally small 2 followed by a little vertical stroke over *ṇi*. This vertical stroke and the following 1 look almost exactly like an *i*, added over the line. Hence P *tadbhīṇitēna*, M *tīṇitēna* || 10 N *savāgdoṣēṇāīva*, ΨPPrM *vāgdoṣēṇāīva*, om. *sva* || 12 N *bādhyamte* || 13 ΨPPrM om. *tathā ca* || NΨPPrM *rakṣamāṇo*; bhA with *us* || 18 bh *gardabhaiko*, N *gadāmbheko*, corr. to *gardabhaiko*, ΨP *garḍabhaiko*; APr *garḍabha eko* || M *prāsābhāvāta* || 21 ΨPPr *rāśabham* *pratīchādyā*, M *rāśabha* *pra*° || N *yavṛkṣeṣuṣṭjāmi*, M *yavakṣeṭrapālā*, om. *tresūṣṭjāmi* । *te ca kṣe* || 22 Pr *tathā* 'muṣṭite' || Pr *karomi* ||

## Page 248.

5 N *pratīcchinna* || ΨPPrM °*prahārasamūhāir* || 7 ΨPPrM *rakṣamāṇo* || After *iti*, ΨPPrM ins. *kathā* ॥ 8 ॥ 8 bh *bhāryā* 'naśane u°, N *bhāryā* 'naśa u°, ΨPPrM *bhāryā* 'naśanena u°, A *bhāryā* । *anaśane u°* || 9 N om. *me* || 10 ΨP *cāpriya*°, M *rā priya*° || 11 M *ṇṛḥam* || 12 Ψ *vaiśvānaram* *pra*°, P *vaiścānaram* *pra*° || 14 bhNA ΨPPrM *evāśid*; but °*d* *yat* is evidently a misreading of °*r* *yyat*; Simpl. H *evāśih*, I *evāśih*; but h *aiva* *āśit* || M *strīvaśāḥ* || *ca* added over the line by cop. of Ψ || Pr *mū*, om. *ḍha* ||

16 Pr *kalahapriyāḥ*, corr. by cop. to *kalahāḥ priyāḥ* || 19 N om. *ya* ||  
 20 M om. *yaj jihvāyāḥ* || M *d* for *taḍ* || 22 bh *daurātṣyēncha*, Pr *daurātmenēha*, ΨNP *daurāsyēncha*, in Ψ <sup>°</sup>*ha* corr. by cop. from <sup>°</sup>*hi*; M *daurātmainehi*; A and Simpl. HI with us; Simpl. h *daurātmyainaīva* || 23 Pr *iyāṁ*, ΨPM *ira* for *api* || 24 bhN *rūkṣyāyā* || 25 N *nīrasāyāṁ rasve henasām bālō bā*<sup>°</sup>, M *nīrasāyā rasām bālikāyām vi*<sup>°</sup> || N *bālikāyā vikalpet* || 26 N *makaram* || Pr *asletā* || N *māmānarthaḥ me dravaya saṃjūtaḥ*; M *māmānartha<sup>°</sup>* || 27 M *'paramitṛēṇa* || M *athavā pahatānām*, &c., l. 28 || 29 N *īḍṛśām* || M *na vā* for *tara* || 30 M *vartītā* for *bhartā* || Pr om. *ca*; Ψ *bhartītā*, with *ca* added over the line by cop., without deleting *ro*; P *bhartītā*, om. *ca* || bhN Pr *tu*, Ψ *cu*, PM *ca* for *nu*; A with us || N *paśyati* || 31 N *rānaraḥ prāḥ* || *sōvratīt* supplied by cop. of Ψ in marg. ||

## Page 249.

2 N ΨPPr *pratīrasati*, corr. by cop. of Ψ to our reading || P *hālikalāryā*, <sup>°</sup>*lā* being a misreading of Ψ's *bhā*, which looks somewhat similar to *lā*, as the left-hand *bha*-pot-hook has not been filled in with ink. Cp. vol. xi, Table I, no. 4, 5 c || N om. all between <sup>°</sup>*cittā* and *pahārakeṇa*, l. 5 || ΨP *nnā* || 3 Pr *gr̥ha* || 6 ΨP *tvārddarśanena* || bhN <sup>°</sup>*dakṣiṇām* || 7 Pr *dy* for *yady* || 9 M ins. *ta* before *tat* || N om. *ādāya* || 12 M *jñātvā* for *gatvā* || 13 Pr *svagr̥ha*, N *saṃgr̥ham* for *svagr̥ham* || 14 N *sarvavittam* || M *ttam* for *vittam* || 15 Pr *dakṣiṇā* || 16 ΨP *sapramoda*, PrM *sapramodā* || M om. *yojana* || 17 After *vyatīte*, P ins. *te* || N om. *dhūrta*, writing *ś* *cīṇtayām āsa* || 18 N *pr̥śṭavataḥ* || 19 Pr om. *asyā vittam* || 21 Ψ *breye* for *priye* || Pr *madānadi* || 22 N *pare* ||

## Page 250.

1 Pr om. all between *ādāya* and *yena*, l. 2 || 2 M <sup>°</sup>*nācchādavastram* || N *janamadhye* || 4 Pr <sup>°</sup>*viṣaya* || 5 Pr <sup>°</sup>*haste yu*<sup>°</sup> || 6 N *upaviṣya* || N *kāca* || N *śṛṅgālikā* || 7 M *tatra jagāma*, then (repeating the sentence) *tatrājagāma* || N om. *ca* after *āgatya* || N *paśya* || 9 N om. *matsyam*; ΨPPr *matsyapīṇḍam*, M *matsyapīṇḍa* for *matsyam* || bhN *avāṇtare* || 13 Pr *abhihitayā* || 14 N *gr̥ghreṇāpākṛtām* || 15 bhN ΨPM *tu* for *nu*, Pr *tu* or *nu*; A *kiṇnu* || 16 M om. *tac chrutvā śṛṅgāli* || bhN <sup>°</sup>*bhraṣṭām* for <sup>°</sup>*paribhraṣṭām*; A with ΨPM || 17 Ψ *sopahāsam u āha* || 19 ΨP *nartā* for *na bhartā* || After *nagnike*, ΨPPrM ins. *kathā* 9 || || 20 N *anye*; Pr *punaratnena* for *punar anyena* || ΨPr *calacarena*; in Ψ the first *ca* covered with gamboge, and an imperceptible mark referring to the upper margin, where a rather illegible *ja* has been supplied; P ins. *ca* after *anye* || Pr *nivesitām* || 21 N *tataḥ śrutvā* || N *atiduḥkhitomanāś* || 22 Pr

niḥsārayatum || bhN daivaham̄takatham, PrM only daivaham̄ta, ΨP daivaham̄ta, A with us. Simpl. MSS. HI aho paśya me vidher vighātām (I °dyā° for °ghā°). This passage is missing in h || 23 M om. cāmitra || 24 N prāptam || bh atyāpi, N anyāpi ||

## Page 251.

3 N om. iti || bhN transpose: karomi kim || Pr ha for saha || Pr has the sentence kim vā, &c. twice || 4 After uktam ca Pr ins. yataḥ || 5 Pr dṛṣṭvā for pr̄śtvā (but yah) || Pr pr̄śtavyān, N pr̄śtavān for pr̄śtavyān || 6 bhN sa for na || ΨPPr vighnam || 7 M vitye for vicinitya || N kam api for kapim || 12 M yādr̄ṣye, om. tādr̄ṣe || 13 P (not Ψ) sugṛhī || ΨPPr nigr̄hī° || M sugṛhīkṛtā, om. nirgr̄hī || 16 Pr kasmīṁści rānye || N prati-vasati sma || 17 M a for atha || PrM °karaka° || 18 N vr̄kṣam for vr̄kṣamūlam || 20 bhNΨPPrM caṭakayā; A with us. Of the Hamb. MSS. H has caṭikōvāca, I caṭakōvāca || 21 N dṛṣyate || 23 N acīptayat || M ato for aho || N ātmasampuṣṭo || 24 Pr eṣā, om. pi || bhNΨPPrM and Hamb. MSS. °caṭakā°; A kṣudracandradikā ātmānam || 26 M ṭīṭibhya || bhNΨPPr bham̄gabhadayād iva, M bham̄° diva; Simpl. HI bham̄gabhadayād bhavaḥ, Simpl. h bham̄gabhadayād bhuvah; A with us ||

## Page 252.

1 M ciṁtya, om. vi || 2 Pr śūḍīmukhi, ΨPM śūḍīmukhi || bhN durācāri || M rāṇḍitamānini, om. ḡde pa || 3 M tūṣṇī || N bhātvā for bhava || In the Hamb. MSS., this line runs thus: asamartho gr̄ham [H graham] karttum samartha gr̄habham̄jane. This is also the reading of A, which has only gr̄hārambhe for gr̄° karttum || 4 bhN sā twice || N om. punar || N āśraya-karṇo° || 5 Pr vr̄kṣyam || 7 Pr dātavyam, M vāta for dātavya || After iti, Pr kathā || 18 || ΨP: kathā 15 || 15 in Ψ corr. to 10 by two little strokes, but the correction is not clear and is liable to be mistaken for a 10 corr. to 15; M kathā 10 || 8 Pr pūrvam for pūrvasneham || 9 M sasamudre || 11 Pr śru for chrutvā || bh āha || 16 Pr upakāreṣu || ΨPPr sādhu || Ψ tve for sādhutve, but sādhu supplied by cop. in margin || 17 Pr icyate || 21 M navam for nīcam || M sanaśaktiparākrami || 22 N prāha || 25 N samādītah || 26 Pr bhettu śaknoti || 27 M om. paribhraman kaścit ||

## Page 253.

2 Ψ saṇṇyojītakarakamalaḥ supplied in marg. by cop. || 3 Pr lāguḍi, om. the following akṣaras to kadācid (excl.), l. 5 || P tvadarghe || 6 Pr °kṛtām || 8 AΨPPrM dṛṣṭvā 'sau || 9 M vītāyat for vyacintayat || 10 N enam epavāhayisyāmi || 12 N mayanna for na yatra || ΨPM ca for vā ||

13 NPr so for 'sau ॥ 14 N *radhyete* ॥ 15 bhAΨPPr *amtasthena*° (Pr *virudhyena*), N *atasthenā*° ॥ 16 Pr *samprāpta* ॥ 17 bh *tadabhimukho mngatvā*, *mu* being struck out by copyist ॥ M *ma* for *māma* ॥ 19 M *eva* for *ca* ॥ 20 ΨPPrM *ins. ca* after *tena* ॥ M om. *kaścid iha* ॥ 22 bh NΨPPrM *sūnye*, A *sūnye* ॥ 23 NΨPPrM *kupito* ॥ 24 Ψ *samtrastas tam*, but over the first *sta* a small horizontal line, which may be taken for a mark of deletion; hence P *samtrastam* for *samtrastas tam* ॥

## Page 254.

1 Pr *prāṇadakṣayāṇi* ॥ 2 M *nākhyacyātī avam* ॥ 4 N *prāha* for *prāpa* ॥ 5 P *gajacarmmālhedam* ॥ 7 M *kathām babbhukṣita*, om. *ca* ॥ 9 Pr *camayālkhāgyato 'tithim*; the words *camayā*° (or *sa mayā*°) form the 2nd or 4th pāda of a śloka. A *camayā*°; Hamb. MSS. *aparam babbhukṣitas* (H *taḥ*) *trayi* *camayātā* (I *camāgato*) *bhyāgatotihīḥ* ॥ 10 bh *tadāvista*, N *tadāriṣṭe* ॥ M *tadoliṣṭo* ॥ 12 bhN *trptih* ॥ Ψ a deleted *ga* before *kṛtvā* ॥ Pr *kṛtvād bhutam* *vrajah* ॥ ΨP *vrajah* ॥ 13 Pr *dy* for *yady* ॥ 14 N *paśyest* ॥ 16 bhΨPPrM *bho 'dhira*; N *bho dhira*, A with us ॥ Pr *'payām-śyāmi*, N *yāsyāmi* ॥ 17 Pr *tasyāgamana* ॥ 20 ΨPPrM *naṣṭah*, M *naṣṭa* ॥ 22 N *śṛṅgālah* ॥ 23 P *jātāparākramam* ॥ ΨPPrM *ityādi*, om. *ślokam* ॥ Pr *paṭhat*, N *apaṭhat* ॥

## Page 255.

1 N *tadābhi*° ॥ Pr *svadāṁśtrābhiḥ ta ri*° ॥ 2 Pr *bubbujāṇi* ॥ 3 P *sracjātiyāṇi* ॥ 4 After *arāpsyasi*, ΨPPrM *ins. kathā* 11 ॥ ॥ 6 Pr *cālpam* for *cāpalyam* ॥ Pr *jñātino* ॥ 7 ΨPPrM *caītat* for *ca* ॥ Pr *yutah* ॥ 8 ΨPPrM *subhakṣāṇi* ॥ 9 M *videśa* ॥ Pr *svajār yad viruddhyati*, Ψ *viruddhyati*, corr. by cop. to *viruddheti*; P, misunderstanding this correction, as the *e*-stroke looks like a *virāma* belonging to the preceding line: *viruddhati* ॥ 10 N *makara prāha* ॥ Pr *vānara āha* ॥ 13 NM *cirakālāṇi du*° ॥ ΨPrM *annābhāvāt*, P *annābhāvan*, om. *ca* ॥ Pr *nikulamṛtāṇi* ॥ 15 N *etyā*° for *anya*° ॥ ΨPPrM *kasyacid* ॥ 16 M *pra* for *praviśya* ॥ 17 Pr *tadgrhā-rnniḥkrāmann*, om. *bahi* ॥ 18 N *vigate* for *vidāryate* ॥ 19 Ψ *vinītītāṇi*, PPrM *cīnītītāṇi* ॥ 22 Pr *‘rāyāta* ॥ 23 Pr om. *ka āhāraḥ* ॥ 24 *desasya tu* all our MSS. incl. A Simpl. H- and σ- class: *desasya viṣaye* ॥ ΨPPrM *subhakṣāṇi* ॥ 25 After *ādi*, ΨPPrM *ins. kathā* ॥ 12 ॥ ॥

## Page 256.

2 M *svagrhaviṣṭena ātmatāyinā* ॥ 3 Pr *labdhā* ॥ 6 M *upanataṭṇam* ॥ 7 M *caturthatram* ॥ ΨPPrM *tasyāyam* ॥ Ψ *ādyāślokah*, but a small visarga put over *dya* by cop.; PrM *ādyah ślokah* ॥ 8 P *nu* for *tu* ॥ N om. *yo* ॥ 9 N *sa* twice ॥ Pr *vāṇcyato* ॥ bhP om. 4 after the stanza. In its place .

they have a flourish. A ॥ ५ ॥ 154 ॥ After ५, Ψ has the same flourish as bhP ॥ bhN add *iti* (N adds *pāmcākhyānake*) *caturthaṃ ākhyānakan* *saṃptam*; bh adds two flourishes, bhN add the figure ५, bh between double *daṇḍas*, N between *daṇḍas* ॥

## BOOK V.

## Page 257.

1 N om. the Jain diagram at the beginning of the text ॥ 2 Ψ *h* over the line between *ādya* and *ślokaḥ*, apparently by cop. ॥ 4 As to the readings, cp. 259, 21 ॥ 5 ΨPPr *rājñāḥ putrāḥ*, M *rājñāḥ putrā* ॥ 6 N om. *nāma* ॥ 7 M *prati sma*, om. <sup>°</sup>*vasati* ॥ <sup>°</sup>*mokṣāni* all our MSS. except A; A and Hamb. MSS. <sup>°</sup>*mokṣakarmmāṇi* (*h* corrupted: *tatrārthadharma-cakāmakarmmāṇi*). Read with A and Hamb. MSS.? ॥ After *saṃjātāḥ*, M ins.: *tataś ca visanjātāḥ*, continuing with the correct reading *tataś ca vibhavakṣayād*, &c. ॥ 9 Pr *daritā* ॥ 11 N *vittahīnasya*, M *vihīnasya* for *vittavihīnasya* ॥ 13 M om. *yadā* ॥ 15 bh *kuṭumba°*, M *kuṭṛṇ* [or *ṭṭaṇ*?] *ba°* ॥ N jumps from the first *satatam* to the second *satatam* (l. 17), om. one of them and all between them ॥ 17 P *lavanatai* twice ॥ M <sup>°</sup>*vastramdhānacitāyā* ॥ 18 N *bha* for *na* ॥ N *lāghave* ॥ M *aro* for *puro* ॥ 22 Pr *viciṇṭayat* ॥ Pr *ujjāsi* ॥ 23 Pr *niściyam* ॥ 24 M *pasanidhiḥ* ॥ Pr <sup>°</sup>*rūpā°* ॥

## Page 258.

1 P *tāvad* for *tava* ॥ ΨPPrM *sameṣyāmi* ॥ ΨPPrM transp. *haṃtavyo la°* ॥ 2 ΨP *'kṣamayo* for *'kṣayo*, but in Ψ *ma* del. by cop.; M *kamayo* for *kana°* *'kṣa°*. Cp. M's reading, l. 4 ॥ 3 N Pr *saṃbuddhaḥ* ॥ N *satvam* for *sa tam* ॥ 4 N om. *vā* ॥ M *nānām* *mithāne* *kṣayo* [cp. l. 2] *na bhāvyam* ॥ 6 N *sakoṣena* ॥ 7 ΨPPr *kāmārthenātha* ॥ N *ttena* for *mattena* ॥ M *phalāḥ jjhita* ॥ 8 M *bhadrāryāyāḥ* for *tadbhā°* ॥ 10 N <sup>°</sup>*damtena* ॥ ΨPPrM ins. *ca* after *'pi* ॥ 12 M *ta* for *tam* ॥ 14 Pr *kaṇīcanamayā* ॥ 15 Pr *prabhūn* *ā°* ॥ 16 Pr *dina* ॥ N *vyatikrāma* ॥ 18 Pr om. *dattvā*; bh *kṛtvā*, but corrected to *dattvā* by the copyist ॥ M om. *jā°* *ā°* *ga°* ॥ N *avaniṇ* ॥ 21 N (not bh!) ΨPPr <sup>°</sup>*noparāyitam*, M *māse* *'noparāvi* [or *ci*] *taṃ*. It does not seem, that the stroke, which distinguishes *pa* from *sa*, has been added in bh by the corrector, since the ink used by the latter is not so dark as that used by the copyist ॥ 23 M om. *karau* ॥ 24 Pr *kṣititanihitajānuvaraṇo*, bhN *kṣitinihitā°*, om. *tala* (N <sup>°</sup>*nihatā* [corr. by cop. to <sup>°</sup>*ta°*] *jānuvaraṇo*) ॥ 25 N <sup>°</sup>*nigrahalaḍbhaṇ°* for <sup>°</sup>*bhigrahalaḍbha°* ॥ 26 Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 50), om. one of

them and all between them; but the copyist adds the missing text in the inferior margin || N *viraharaya*° || 30 N *bhagavat* na *redmi* || M *bhavata*, corr. to *ta*°, whereas the copyist of  $\Psi$  adds the visarga directly over *ta*; hence P *blara'ay* || 31 bhN *praguyikrtyāni* || 32 M *pu*° *ca lekhanām ca* *vi*° || N *prattan* || P *aeti*, M *āgaste* for *aste* ||

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2 N *bhe* for *pi* || N *kramenāra* || N *lobhāna* || 6 Pr *trṣṇāyāh*,  $\Psi$  P *trṣṇāyā*; M *trṣṇāyā patraja kotukam* || 7 Pr om. *pi* before *grha*° || Pr *praviveṣya* || P om. *pi tā* after *te* || 8 N *rpāgatāh* || bhA $\Psi$  PPr *pūlkartum*, N *pūrvam* *karitum*, M *pūrkkartum* || 9 M *purakoṭakāṭapālapurusaśair* ||  $\Psi$  PPr M *nagara* *raya madhye* || 10 N om. *gamyatām* || M om. *sarve yā* || 11 bhN *kṣipanakā* || Pr *drṣṭās* for *prṣṭās* || 12 M om. *bhoh* || bhN om. *nāpito*; Hamb. MSS. with  $\Psi$  PM || N *dr̥dhābārydhānābaddhoddhataśeṣai kṣipanakaih* || 13 bh *kṣipanakaih*, corr. to our reading by corr. || N *bhitāh* for *nītāh* || N om. *kāraṇikaih* || 14 Pr *itad* for the first *etad* || 16 M *māṇiya*, om. *bhadrākāraṇā*° || M *man* for *ca* || M here *māṇibhadrāh* || 17 bhN *kṣipanako* ||  $\Psi$  PPr *carvakṣapayārīttāntāh* || 18 N jumps from the first *abhihitam* to the second *abhihitam* (l. 20); om. one of them and all between them || 19 M *duṭṭātmā* || 20 Pr *r* for *ta* || 21 M om. *kuśrutam*; bhN *kuśrītām* for *kuśrutam*. For the readings, cp. 257, 4 || 22 P om. *na* || After *kṛtam*,  $\Psi$  PPr ins. *kathā* 1 || 26 Pr *mādrībhadrāh* || 29 N om. *ca* || P *stuṣure* ||

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2 Here Bh begins again with *tisvān* for *titvāt* || N *duṣṭātmā jātitvāt* || Bh *sunasya* || 3 Bh *nakulasya na* || bhN *viśvasati* || 4 N *kupito*, M *kuṇuṣe*, Bh *aputro* || 6 Pr *śisyāyām* || Bh *dolanasthitāpi* for *śayya*° *su*° || Bh *kupbham ādāya jalārthīnī pa*° || 7 M *utauca* for *uvāca* || 8 N *gatā* || 9  $\Psi$  PPr M *śūnyāpi muktvā* for *śūnyikrtya* || Bh *'pi svayaṁ śūnīm* (śū corr. from *śra*, or vice versa) *kṛtya grhaṇi kva*° || 11 Bh om. *tasya* || 12 Bh *vālanakasya*; M om. *bālakasya* || Bh *agamat* || 13 Bh *bhrāṭrvadhaśāṇikito* *'mta*° || 14 Bh *kṛtvā* for *vidhāya* || Bh *dūre* for *dūrataś* || Pr *cakṣepa* || 15 Pr Bh *mudito* for *pramudito* || N *vyāpāra*°, Bh *svapāra*° || 16 Bh ins. *tam* after *mātāpi*, omitting *tam* before *āgacchāntam* || Pr *rudhirāklinna*° || Pr *api*°, Bh *sa*° for *ati*° || 18 Bh *niḥśāṇikitacittā* || M *kopidevīmṛṣya* || In bh gloss on *avimṛṣya*: *avicāryya* || Bh *jalapūrṇam kumbham nicikṣepa* || 19 Bh *kumbhāvapāta*° || MBh om. *tam* || 20 Bh *yāvad grhamadhyāpi praviśati* || 21 MSS. *sā upa*° || M *sā upakārakah pu*° || 22 Bh *putrasyāvimṛṣyakṛta*° ||

M om. <sup>°</sup>kr̥ta° || Bh <sup>°</sup>śokena duḥkhitahṛdayā ā° || Bh <sup>°</sup>vakṣasthalatāḍanam ||  
**23** Bh *aptare* for *avasare* || **24** bhAΨPPrMBh <sup>°</sup>nīśrāvakaḥ; N <sup>°</sup>nirvā-  
 pakam for <sup>°</sup>nīśrāvakaḥ (Hamb. MSS. *nirvāpakaḥ*) || Bh transp. *paśyati* tāvat ||

## Page 261.

**2** Pr *vacanas*, Bh *vacanam* || **3** Bh <sup>°</sup>mṛtyuphalam || Bh *bhavaty evāti°* ||  
 ΨPPr *atilobhātmānām* (Pr <sup>°</sup>tma° for <sup>°</sup>tmā°) *lobhāṃdhānām* || **4** After <sup>°</sup>lobhā-  
 dhānām, Bh ins. *dvitiyā kathā* || ΨPrM *yataḥ* for *yathā* || **6** Bh *atilobhā-*  
*vibhūtasya* || **9** ΨPPrM ins. *hi* after *iha* || M *param* for *parasparam* ||  
**10** Bh *cakruḥ* || **11** N *daridratābhāvah* || M adds *yataḥ* after *uktam ca* ||  
**12** Pr *sadbodhavā* || **14** Pr *bhajati* || Bh *mitrāṇy api* || **15** Bh <sup>°</sup>vika-  
 mān || P *narānarān* for *narān* || **18** M *cāgnī* for *vāgnī* || **20** M *kalāṇem*  
 for *kalākalāpam* || **21** Pr *prāpnottī amarttyo*; Bh *prāpnoti mṛtyo* (Bh con-  
 tinuing *'tra*) || **22** N om. *maraṇam* ||

## Page 262.

**1** Bh *kṣam* (om. *ṇa*) || bhNPr *dāridra°* || **2** N *noce* for *seve* || Bh  
*tvadīthāp* || **3** N *yady* for *ity* || bh *ghanavarjitenā* || **4** Pr *dāridrān* ||  
 Pr *jñātvāiva*; Bh *jñātvā sa* || M *sthitam* || **5** bh *sarvathāprthājane*, corr.  
 to our reading by corr.; N *sarvathā Jane* || Pr *yānitavyam* || **7** M *prasā-*  
*dayet* || **8** Pr *sarvārthaḥ* for *sa cārthaḥ* || Bh *upāyaiḥ syāt* || **9** Bh  
 transp.: *kṛṣi° nṛpa°* || N *nṛpasevasevayā* || ΨPPrM *nṛpasevāyām* || ΨPPr  
*kṛṣikarmmaṇām* || M *vidyārthārjanena* || **10** Bh om. *madhye* || **13** Pr  
*grrn°* for *guru°* || Bh <sup>°</sup>ttyātivīśa, then blank for one *akṣara* and a not  
 finished *sa* (for *mā*) || **14** N *usīdām* || P *paragatā°* || **15** Bh *sulabhaṇ*  
 for *ca śubhaṇ* || **16** N *saptavidhā* || Bh *bhavati* for *syāt* || **17** N <sup>°</sup>māna ||  
 Pr *nipekṣa°* for *nikṣepa°* || **18** Pr Bh <sup>°</sup>bhāṃḍā° || **20** M *pūrṇā*, om.  
*pūrṇe* || M om. all between <sup>°</sup>vañcanam and *svabhā°* next line || **21** Bh  
<sup>°</sup>siddhaṇ for <sup>°</sup>rūpam || N *kiṭānām* || **23** N *stauti* || **24** Bh *priyatām*,  
 ΨPPr *mriyate*, M *mreyate*; Pr adds *ta* || M 4th *pāda*: *tadāsyānupayā°* || Pr  
*tutyaṇam* ||

## Page 263.

**1** NBh *tathā ca* || **2** bhN <sup>°</sup>niyuktāḥ || **4** N *aparam ca* || Bh puts  
*aparam* (Bh <sup>°</sup>ram) and the following stanza after the prose, l. 7 || **5** Pr  
*gāṃgāṃḍhikam* || Bh *gāṃḍhika* || Bh <sup>°</sup>nāḍibhiḥ || **6** M *grhyati* || N *yadai-*  
*kena* || **7** NM *deśāṃtarāṇ bhā°* || ΨPPrM ins. *ca* after <sup>°</sup>nayanam || Bh  
*deśāṃtarabhāṃḍānayanam arthavatām eva* || *aparam*, &c., stanza 24. Then:  
*tathā ca* and stanza 25 || **9** N *nidhnāṇti*, M *nibadheti* || M *mahāgajā*, ΨPPr  
*mahāgajāḥ* || **10** M only *krayakovidā*, corr. by later hand to <sup>°</sup>dāḥ || **11**

Bh *udyatā* ॥ N *lokai*, ΨPPrM *lokū* ॥ M *dūradcām̄* *gatā* ॥ 12 Bh om. *kiṃ* *ca* ॥ 14 Bh *prabhitāḥ* ॥ M *kāḥ* for *kākāḥ* ॥ N *mṛtāḥ* ॥ 15 Bh om. the first *ca* ॥ 16 M *jya*, om. *paritya* ॥ 17 N om. this and the following line ॥ M *pumca*[or *ra*] *ti* ॥ 19 Pr *ariṣṭā* ॥ 20 bhN *cittā* for *cittā* ॥ M *anyane* ॥ 21 Bh *prāpuḥ* ॥ M om. *ca* after *prāptāḥ* ॥ M *siptājale* ॥ 22 Bh *śrimahākālām̄* *bhagavāntām̄* *pra* ॥ 23 Bh *bhirivānam̄* *danāmā* ॥ M *mayoṣidraḥ* for *nāma yogindraḥ* ॥ 24 Bh *tena* for *tenāvā* ॥ N *maṭhāyanam̄*, M *paṭhāyanam̄* ॥ Bh *gatāḥ* ॥

## Page 264.

1 Bh om. *te* ॥ Bh a deleted *ma* for *vā* ॥ 2 N *na* *tasmair* for *tatas* *tair* ॥ M *rayaṇ* *siddhayāvikanūnra* *yāsyamo* *tra* *dhanatṛptir* *myutyar* *vā* *bhavi-*  
*syabhitī* ॥ Bh *sikra* for *siddha* ॥ 3 Bh om. *iti* ॥ 4 Bh ins. *yataḥ* after *ca* ॥ 5 Pr *nasasāḥ* ॥ P *pālato* ॥ Pr *jalam* *iti*, N *jaṭlāni* for *jalam* *eti* ॥ 6 P *aciṇṭya* ॥ ΨP *dalaravān* for *lalarvān* ॥ bhNPM *na tu*, Ψ dis-  
tinctly *nanu*; Bh HI *api* for *nanu* (in spite of 'pi at the end of the pāda!) ॥ N  
*“kāroti* ॥ 7 N *tatkā ca* ॥ 8 Bh *ca* for *hi* ॥ P om. *puruṣasya* ॥ 9 Bh HI  
*api* for *iti* ॥ Pr *sosyadādṛṣṭākhyah* ॥ 11 Bh *adatrāt* ॥ M *kleśasyām̄ga* *datrā*  
*sukhāni* *neha la* ॥ 12 bhNΨPPrM *mathanāya svair*; ABh with us ॥ Pr  
*bahubhir* ॥ 13 Bh transp. *kaścid* *asmākam* ॥ Bh *dravyājūnopāyo* ॥ M  
*rivarapradeśāḥ* ॥ 14 ΨP *“māṇsam̄* *ri*°, N *māṇmāśarikrayam̄* ॥ Bh HI  
*“prabhṛtinām̄* for *“tir vā* (HI with the blunder *“vikrayi*°, and H *“pāṇ*° for *“māṇ*°) ॥  
15 bh *vāddhuta*°, ΨPPr *cātyudbhuta*°, M *cātyuduta*°, A *ca* *atyudbhuta*°; Hamb.  
MSS. with us ॥ N *śrūyate* ॥ Pr *vānisā*°, P *vātisā*° ॥ ΨPPrM Bh om. *yataḥ* after *ca* ॥ 16 ΨP *mahaṭān* ॥ 17 Bh *kra vā* for *rte* ॥ N *yāḥ* for *anyaḥ* ॥  
N *kopi* for *ko* ॥ M *pibharti* ॥ 18 Bh *śiṣyayogyatām̄* ॥ ΨPPrM *siddhi-*  
*rattī*° (but the reading of bhN is confirmed by Hamb. MSS. and all our  
MSS. below, p. 266, l. 7, and p. 266, l. 11), M *“vatuṣṭam̄* ॥ 19 N *pratyeka-*  
*pratyeka paryayām̄ āśā* ॥ Bh *“digvibhāge*, M *“calettaradikām̄gbhāge* ॥ 20 M  
*nāṣam̄didhīm̄* for *tenā*° ॥ Bh *niścītan̄* for *asāṇdigdham̄* ॥ 21 Bh om. *tatas* ॥  
bhN *agrenatasya* ॥ M *pitā*, Bh *papāta* ॥ 22 M ins. *na* before *khanati* ॥  
Pr *tābhramayī* ॥ 23 N *gacchatām̄* ॥ Bh *yatheṣṭam̄* ॥ Bh *anye*, om. *atha* ॥  
24 M om. *bho*; Bh *aho* for *bho* ॥ Bh om. *yat* ॥ Bh *prabhūsam* ॥ Bh ins.  
*tradiyam̄* before *dāridryam̄* ॥ Bh HI om. *na* ॥

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1 Bh om. *iti* ॥ Bh *sa āha* ॥ 2 Bh *vam̄to* (*bha* add. over the line, app.  
by cop.) *“grato nāham̄ āgacchāmī* ॥ 3 ΨBh *tām̄ram*, P *tām̄ram* ॥ N  
*prathamemo nīvrītāḥ* ॥ 5 Bh *apataṭ* ॥ Pr *tāvalī* ॥ 6 Bh *rajata*° for  
*rūpya*° ॥ Bh *prakṛṣṭa* (!) for *praharṣitāḥ* ॥ Bh *yatheṣṭam̄* ॥ 7 Bh *raupyam̄* ॥

Bh *nágrato* || **8** NΨPPrM (not bh) om. *agre rúpyamayī bhūmih*; Bh *iha raúpyamayī ca*, om. *bhūmih* || Bh *agrato hemamayī* || **9** ΨPPr *bhavisyatī* || Bh om. *na* || Bh *tava* for *tathā* || NBh *dāridra°* for *dāridrya°* || **10** Bh *na bhavisyati* || M *náhagamicchāmi* || **11** M *rūpam*, Bh *raúpyam* || **12** NBh om. *atha* || M om. all between *api* and *yāvat*, l. 13 || Bh *nipatitā* || **13** Bh *svarṇamayī* || Bh *hr̥ṣṭo* || **14** N *gacchatām* for *gr̥hyatām* || Bh *svarṇam yathēcchām*; Ψ first *yacchecchām*, writing afterwards *dy* on the first *cch*; M *yadye* for *yathēcchām* || **15** Bh *sa āha* || Bh *mūrṣa* || **16** Bh *prathamam* for *prāk* || Bh *raúpyam* || Bh om. *prāptam* || **17** M *gacchāva* || **18** Bh *anena prabhūtenāpi* || **19** bhN *aham avastitas*, Bh *atrāhaṃ sthito* || M *thām*, Bh *bhavamtaṃ* for *tvām* || **20** M *ekāyṛive* for *ekākī* || **21** M om. all between *babhrā* and *masta°*, l. 22 || **22** ΨPPrBh *bhraman stha°*; read with Ψ || N *bhramaccakram*, P *paribhraman nakram*. Read *paribhramacca-kram* || **23** Bh *eka paśyat* || ΨPPrM *uvāca* for *avocat* || Bh *ko* for *bhōḥ* ||

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**1** Pr *bhagavān* || Bh om. *śirasi*; Pr *sarasi* || **2** Bh *kutrāpi* || Bh *yataḥ pipāsākulo smi*, om. *iti* || **3** ΨPPr *evas* for *eva* || Bh *vrāhmaṇamastakam āruroha* || Pr *samāruseha* || **5** N *prāha* || Bh *mamāpy etat ittham eva śirasy* || **6** ΨPPr *avatariṣyatī* || Bh om. *me* || bh *devatā* for *vedānā*, with a virāma over *de*—see vol. xi, Table I, no. 5, 4a; hence N *daivatā* || N *prāha* || After *āha*, Ψ ins. *mamāpītthām*, bracketed in a rather inconspicuous manner || **7** Bh *ālapayiṣyati* || **8** Pr *samāroṣyati*, Bh *āroksyati* || M om. all between *so 'bravīt* and *sāmpratām*, l. 9 || N *kīyatkālas* || **9** Bh *cakradhara āha* || Bh om. *dharayitale* || **10** Bh *vrāhmaṇa āha* || N *vīnā-vaccharājaḥ*, HI *veṇivaccharājaḥ*, Bh *veṇuvatsarājaḥ* || Bh *puruṣa prāha* || Bh *yadā rāmo rājāḥ bhūt* || *tadāhaṃ tvam iva dāridryopahato 'muṇ siddha°* || **11** N *dāridropahata* || Pr *eva* for *iva* || Bh om. *tvam iva* || Bh *samāyātāḥ* || **12** Bh *mayā'py anyāḥ* for *mayānyāḥ* || M *daṣṭāḥ ca* for *dr̥ṣṭāḥ pr° ca* || **13** bhN *tadeva* for *tavēva* || Pr *prechyata* || Bh om. *eva*, writing *prechhato* || **14** Bh ins. *mastakam* before *āruroha* || Bh *no* for *na* || N jumps from the first *bhadra* to the second *bhadra* (l. 15), om. one of them and all between them || **15** Bh om. *tarhi* || **16** Bh *si° bhayam etat pradarśitam* || **17** Bh *ko 'pi* for *kaścid api* || **18** Bh *tadā* for *sa* || Bh *°vardyitāḥ* || Bh ins. *eva* after *ittham* || **19** Bh ins. *svagr̥hāya* after *mām* || Bh and Hamb. MSS. *mocito-hāṇi bhavatā cirād asmād anarthāt* || **20** bhAΨPPr *yuṣmād*, N *yuṣmād* for *puṣṭād*; M *yuṣman arthāt* || Bh *svayam* for *svasthānam* || Bh *yāṣyāmītī* || *ity u°* || **22** In bh, the *e*-stroke before *m* of *me* looks like a *daṇḍa*; hence N *ma* for *me* || **23** bhN *°pāṇktānu°* || Bh *°pāṇktyanusvārena* || Bh om. *sa* || M *starṇṇasiddhāḥ*, Bh *suvarṇṇasiddhāḥ* || **24** Bh om. *sa* ||

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**1** Bh *cakreya*, om. *tikṣṇa* || Bh ins. *sa* after *bhramatā* || Bh *sahacaram*, om. *er* || Pr *nadām* for *naram*; M om. *erasahacaram* *naram*, Bh om. *naram* || Pr *tat̄a sariṣpā* || **2** Bh ins. *as̄ha* before *khūtrā* || Bh *sa* *āha* for *so* 'bravīt' || **3** Bh *errārypāsi ldkā* for *sa* || Bh om. the first *tat̄a* || M *ritayata* for *kim* *tat̄a* || **4** bh *sarvacakra*; N *sarvacakradharavṛttāntam*, Ψ *sarvram* *cametat* *so* 'bravīt', del. and corr. by cop. to *sarvram* *cakravṛttāntam* *tam* *akathayat* || Bh om. *tam* || Bh *sa* for *sau* || **5** Bh om. *tam* || M om. *prāha*; Bh *uvāca* for *prāha* || Bh ins. *trām* after *bho* || **6** After *kṛtarāvā*, Ψ PPrM ins. *kathā* || **7** M om. *buddhīr uṭamā* || **8** N *rinaśyante* || **11** Ψ PPrM *maitrīr*; A with us and bhN; Bh *mitrabhāvam*; Hamb. MSS. H *mitrabhārasamāgatāḥ*, I *mitrabhāvam upagatāḥ* || M *upagatā* || **12** Bh *pratirasanti sma* || Bh ins. *ca* after *teṣām* || Bh *buddhirahitāś ca* || **13** Bh *śestrarimukhāḥ* || Bh *parām* for *keralay* || **14** N *yantritām* || Bh *deśār* for *deśāntaram* || **15** N *bhūpatin*, Ψ PPrM *nrpatin* || N *paratosya* || **16** Bh *dyeṣṭotaraḥ* || **17** Ψ *asmākaś*, corr. by another hand to *asmānekāḥ*, which is the reading of P; M *asakeḥś*, Pr *asmāś ekaḥ* for *asmākam ekaś* || Bh om. *ca* || **18** bh *rājyam*, N *rājya*, Bh *rāja* for *rājñām*, which is also the reading of A || M *keralam buddhyā* || **19** N *tam* for *na* || **20** M *buddhe* || Pr *vidyāhina trām* || **21** Pr *ahme* for *aho* || Pr *yudyate* for *yujyate* || **22** Pr *eva* || Bh *bālakāt* || bhN *pūditāḥ* for *kṛditāḥ* ||

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**1** Pr *lhāro* for *mahānubhāvāḥ* || Bh *asmadupārdyitavittasya* || M om. *rittasya* || Pr *saṃvibhāgā*, Bh *saṃvigi* || **3** Pr *atikramyad�hir* || Ψ *sim*, then the white rectangular in the middle of the page with the folio number 96, then a *daṇḍa*, used as a hyphen, then *hā* 'sthīni'; P *simhā* 'sthīni, M *simhosthoni*, all om. *mr̄ta*; *ho* in M's reading is perhaps a misreading of Ψ, since *daṇḍa* + *hā* may easily be taken for *ho*. Bh with us and bhN || **5** Bh °*vidyāpratyayāḥ* || Pr *kim* *tad* for *kimcid* || **6** N jumps from the first °*nābhihitam* to the second °*nābhihitam* (l. 7), Pr from the first one to the third one (l. 8), om. one of them and all between them (N writing *caikenābhihitāñ*) || **8** M om. *ahām* || PrM *saṃjivanam*, Bh *sajivam* || **9** Ψ PPrM *ekena tato* 'sthī' || **10** Pr *yojayitum*, Ψ P *yojayatim*; M *yojayitu* || M *uktāś ca* || Bh om. *sa* || **15** Ψ PPrM *vr̄ksam* for *samipatarum* || M *tathānuṣṭitam* || **16** M *kṛtam*; Bh om. *kṛtaḥ* || PPrM Bh and Hamb. MSS. om. *te*; in Ψ, *te* has been del. again by copyist! || **17** Bh om. *simhe sthānāntaragata* || **18** Bh *ahām* for *ato* 'ham' || After *vidyā*, *iti*, Ψ PPrM ins. *kathā* || **4** ||, Bh *tr̄tyā* *kathā* || **20** In Bh, *daivahatā* is corrected into *deva*° || M *bahutvābuddhago* ||

Bh *svalyabuddhayo* for *svalpadhiyo* || 21 Bh *abhinim̄dam̄ti* || 22 Pr  
*śarastho* || 24 N *suvarṇasiddhi prāha* ||

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2 Bh *śatabuddhiḥsahaśra*° || 3 ΨPPr *smaḥ*; Bh om. *sma* || N *ekabuddhi*  
*nāma* || Bh *mitram* for *mitratām* || 4 Bh ins. *yāvat* after *kālām* || 5 N  
*goṣṭī*° || Pr *sukhānubhūya* || Bh transp. *kadācīt teṣām* || 6 Bh *astamana-*  
*velāyām* || 7 Bh om. *ca* after *tam* || Bh *jalāśraya*ṃ || 8 Bh *āgamisyāmi* ||  
9 Pr *svagrha* || 10 Pr *tamtra* for *tatra* || M *bho bhadraśau* || 11  
bhNΨPPrM ins. *mātrām* (N *mātrām*) before *kartūm*; ABh and Hamb.  
MSS. with us || 13 ΨPPrM *vacanamāṭrāśravaṇamāṭreṇāpi* || Bh om.  
*tāvat* || N *sambhavati*, corr. by cop. to *te* || 14 ΨPM *buddhi*°, Bh  
*śabuddhi*° || N *cātmāna*ṃ, M *tvātmāna*ṃ for *tvām* ā° || Bh om. *ca* || 15  
Bh *rakṣayiṣyāmi* || bh *jalajatār*, corr. by corr. to *gatīr*; N *gatīm* || 16  
ΨPPrM ins. *bhavatā* after *uktām* || Pr *mataḥ* for *yataḥ* || 18 Pr *viśulyāśu*  
for *viśaty* āśu || M *ddhir* for *buddhir* || 19 bhN *tac ca* for *tad* || N *vaca-*  
*naśravaṇamāṭrāj*; Hamb. MSS. with us || bhNAΨPPrΦBh *pitṛparyā-*  
*gatām*, only M *pitṛparyāyāgatām*. This is no doubt a restoration of the  
original reading of the textus simplicior. But the Hamburg MSS. read  
with our other MSS. || Pr *tyaktām*; M om. *tyaktūm* || 20 bhNΨPPr *śakya*;  
ABh and Hamb. MSS. with us || Bh om. *iti* || bhNΨPPrM *subuddhi*°;  
Bh and Hamb. MSS. with us || Pr *prahāreṇā* || 21 M *rakṣayiṣyāmi* ||  
N *māṇḍūka prāha* || 22 BhH *viśayaḥ* || ΨPPr *kimcij* || Bh om. *kaṃcij* ||  
BhHI *jalāśraya*ṃ || Bh transp.: *adyaīva sabhāryo* ||

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1 Bh *jalāśraya*ṃ || 2 Bh *yama*° *prātar* *āgatya* *jālair* *ācchāditām* *tat-*  
*saraḥ* || 3 Bh *matsyakūrmamākarādayo* || 4 Bh *jāle* *patitāḥ* || Pr  
*grhītvāḥ* || MSS. correctly *buddhī* ā°. Correct our text || 5 Bh *gativi-*  
*śeṣajñānai* *kuṭilacāreṇa* *rakṣaṇtāvā* *pi* *jāle* || Pr *sata*° for *gati*° || ΨPPr  
*rakṣitau* || 6 Pr *atha parāhna*° || Bh *prahṛṣṭas* || Bh *svagrha* || 7 Pr  
*śatabuddhi* || 8 Bh *sahaśravuddhiḥ* *kareṇa* *nītāḥ* || Bh *na abhīhitā* *svapati* ||  
9 Ψ *pu*[new page] *puraḥ* || Bh *priye* *paśya* *paśya* || 11 After *jale*,  
ΨPPrM ins. *kathā* || 5 || 12 Bh *nakāṇta* for *naikāntena* || After *iti*, Bh  
ins. *caturthī* *kathā* || *flourish* || || 13 Bh *yadvāpy* for *yady apy* || 14 Bh  
*vacanīyam* || Bh ins. *iti* after *anullāṅghāṇīyam* || bhN *yayā* for *maya* || 15  
N om. *pi* || Bh *kāraś ca* || bh *atha* for *athavā* || 19 M om. *cakradhara-*  
*āha*; N *cakradharaḥ* *prāha* || 21 Pr *nā*, om. *ma* || 22 N *rakukayrhe*,  
*ku*° being a misreading of the form which *ja* has in bh || bhN *bhārod-*  
*rāhanam* ||

## Page 271.

2 All our MSS., except Bh, but including the Hamburg ones, here and in the following lines *vṛtti*° (Pr *vṛtti* i *tau ca vṛttibhāṣyam*) || 3 Bh *yathāsthānam* || 4 Pr *sthite* || Bh ins. *tena* after *sthite* || Bh *cōddhata*° || M *śālhana* for *rāśabha* || 6 ΨPPrM *sa prāha* || Bh *pracālenena* || 7 bhN *pratīḍhā* || 8 ΨP *sthātaryam* *iti* || 9 In bh gloss over *kāśi* : *śāśa*; N *śāśa* for *kāśi* || Bh *cauram* || 10 Pr *bhogādhyo*, corr. by cop. to *bhogādhyo* || ΨPPrM *jīvitam* || 11 bhN ΨPPrM *tadā*; ABh with us. bhN *gatam* for *gītam* || Bh HI *śālādā*° for *nādā*° || Pr *śāyakhanānādānādā*, Ψ *śāyakhanānādānādā* (corr. putting an almost imperceptible 1 over the second *nā*, and a nearly equally imperceptible 2 over *dā*), P *śāyakhanānādānādā*; M *śāyakhanānādānādā* || Bh HI *nañ* for *na* || 12 M *kṣetrarākṣēk puruṣā* || N *lāmḍha* *lāmḍha* *ca*, Bh *lāmḍhavāmḍhai* 'ram'; M *lāmḍha* *radhā* *ca* || 13 M *tāra tribhṛtataśrulā* || NBh *prāha* || M om. *bhō* || 14 Bh om. *na* || bh *na śīlarasay*, corr. by corr. to *na gi*°; N with the other MSS. || Bh *gītam rasam* *na vedmi* || Bh *bhāyasi* || 15 Pr *śārada*(*da* del. again by cop.)*dyotsnāhato*; Bh *śāratyotsnāhate* || 16 Pr *trīṁśati* || bh *śrota*, N *śraute* || Ψ *gītajhāṇkārajā*; as *jhāṇ* looks very much like *śam*, P writes *gītaśamkārajā*, PrM *gītaśamkārajā*; N *gītam* *jāṇkārajā*; Bh *gītasamkārajā* || 17 M *udasi* for *unnadasi* || 18 N *rāśabhar āha* || MBh *dhig* only once || 19 M *gīta*, om. *na* || All our MSS. incl. the Hamburg MSS. *śrūyatām* (only Bh: *śrūya*[new line]*yatām*) || 20 bhNA ΨPPrM Hamb. MSS. (not Bh) *ekarīṇśati* || 21 Bh *strenakona*° for *ekona*° || 22 Pr *sthānamtrayam* || Pr *āsyābhi*, Bh *ākārā* for *āsyāni* || Bh *na* for *nava* || 23 Ψ *varṇā ṣaṭtrīṁśatir*; the *r*-hook begins exactly on *ṣa* and ends on *ā*. Over *ṣa*, the copyist adds the visarga, whose superior dot has almost melted together with the right-hand stroke at the end of a *ṣa*, which stands in the foregoing line just above. As the superior dot of the visarga is not easy to be distinguished, its inferior dot looks like an *anusvāra*. Hence P reads *varṇā ṣaṇḍrīṁśatir*; *trīṁśatir* also M; cp. the II-class above, p. 63, and vol. xi, Table II, no. 11, 3 a-c. bh *carṇāḥ ṣaḍvīṁśatir*, N *vurṇāḥ ṣaḍvīṁśatir*, A *va° ṣaḍvīṁśatir* || Bh *ṣaṭtrīṁśatir* for *ṣaṭtrīṁśatir* || bhN *bhāyāś*, M *bhāyāś* for *bhāśāś* || The copyist of bh first writes *smṛtaḥ* with double *danda* after it; then he writes the *ā* stroke on the visarga, and puts the superior dot of the visarga over *tā*, the inferior dot under it. The copyist of N, who first writes *smṛtaḥ*, corrects this to *smṛtām* ||

## Page 272.

2 Bh *yutam* for *vṛtam* || Between slokas 42 and 43, Bh inserts this half-sloka: *dhanyānām jāyate karṇe viśeṣāt saradi sthite* || 3 bh *nātyad*

*gītavāram* (or *gītadvāram*), corr. by cop. to <sup>o</sup>*gītakaram*, N *nātyat gītakaram*, ΨPPrM *nānyad gītadvāram*, A with us; Bh Hamb. MSS. *priyam* for *varam* || N *daivenāpi*[*pi* del. by cop.]*m* || M om. *api* || 4 In Bh, this line runs thus: *śuṣkasnāyuravālhādāt tryakṣam jagāda rāvāṇah* || 5 Bh om. *tvam* || Bh *nivārayisi* || 6 Bh *vṛtipūrā* for *vṛtidvārā* || Pr jumps from the first *kṣetrapā* to the second *kṣetrapā*, l. 9, om. one of them and all between them || 8 Bh *tathā cānuṣṭite* || N *utkānṭhadharo* || Bh *tataḥ kṣetrarakṣakārās tatśabdām śrutiā krodhāt* || 9 bhN *niḥpīḍayamto* || Bh *pīḍayamto* || 10 Bh *dhāvitāḥ* || Bh *tādīto* || 11 Bh *bhūmīprṣṭena* || M *tataḥ*, om. *ca* || bhNΨPPr *sacchi-droḍūṣalam*, M *sacchidroḍūṣanam*, Bh *sacchidrolūkhalam*, A *sacchidrauḍūṣalām*, Hamb. MSS. *sacchidrolūṣalam* || 12 Bh *jāti*°; M *svabhāvagatavedanah* for *svajātisva*° || 14 Bh <sup>o</sup>*kharāśvānām* || 15 M om. *to na* || bhN *prajārā*° || 16 bhΨPPr *evōḍūṣalam*, A *eva udūṣalam* || Bh *tataś ca vṛtīm bhamktvā kāṇṭhasamalūṣam ādāya palā*°; Hamb. MSS. *tataś ca vṛtīm bhamktvā kāṇṭha-stham ūlūṣalam ādāya palā*° || 17 Bh *asminūnatare* || Pr *d* for *dūrād* || Bh *dūrāttarāt tam avalokya idam uvāca* || 19 Bh only: *sādhu mātula gite-nēti* || *tad bhavān a'pi*, &c., l. 22 || 21 After *iti*, ΨPPr ins. *kathā* || 6 || M om. *iti* and *kathā*, but has the figure 6 || 22 Bh *vicāryamāṇo* for *nivā*° || Bh om. *mayā* || After *sthitāḥ*, Bh ins. *iti pañcamī kathā*, HI *iti kathā* 5 || 23 N *cakradharaḥ prāha*; Pr jumps from the first *āha* to the second *āha*, 273, 3, om. one of them and all between them || bh *atha* for *athavā* ||

## Page 273.

1 *mitrāṇām na karoti yaḥ* all our MSS. incl. A, HI Bh. Hence this reading is beyond any doubt that of Pūrnabhadra as well as of both the H- and the σ-class of the *textus simplicior* || 2 ΨPMBh <sup>o</sup>*kolikāḥ* || 3 Bh *suvarṇṇasiddha* || N *svarṇasiddha prāha* || 5 bhN *mamītharo* || ΨPPrBh *kolikāḥ*, M *kolivāḥ* || 6 Bh *patrakarmmakāṣṭāni* || 7 Bh *ādāra* for *ādāya* || Bh *prāptāḥ* || Bh om. *ca* || bh *śiṣṭipāḍapām*, N *śiṣṭipāḍapām*, Pr *śāsapā-dapām*, Bh *śiṣṭapāṭarum* || 8 N om. *dṛṣṭvā* || Bh *dṛṣṭvā* 'cīm [new page]-*cīm* *tayat* || Pr *dṛṣṭyāt tena dānena karmbhūtyena pra*° || M *tadānena* || 9 bhNΨP *kartṛbhūtena*, A *karttibhūtena*, M *kartṛbhṛtena* for *kartitena*. Hamb. MSS. and Bh with us || M *bhūtāni* for *pra*° || M *kaṭakarmmopa*° || 10 M *kugaram* || 11 bhN *mamāśramo* || 12 Bh *samudrajalakallolasparśaśi-talānilāpyāyitaśarīrah* || 13 Bh *vasāmi* for *tiṣṭhāmi* || ΨPPrMBh *kolika* || N *kaulika prāha* || 14 M *am* for *akam* || 15 Bh om. *mama* || bhPr *kuṭumbam* || Bh om. *iti* || Bh om. *śigṛam* || 16 Pr *karttayisvāmi*, N *kariṣyāmi* || Pr *suṣṭas* || Bh transp.: *tuṣṭobhāṇi tava* || 17 Bh *rakṣa pāda-pam amumṛm iti* || ΨPPrMBh *kolika* || 18 Bh *tad* for *tarhi* || Pr *svamitra*, M *svāmitram*, Bh *mitram* || M *prṣṭā*, ΨPPr *dṛṣṭvā* || 19 M *saṁāgacchati* ||

Bh transp.: *ryamtareya tathēli* || ΨPPrM *pratipannam*, Bh *pratipranne* || ΨPPrBh *kolikāḥ* || 21 M *mama kaścikham anubharāraḥ*, &c., p. 274, l. 1. A stroke under *kha* refers to a later passage in the same line, where the missing akṣaras have been supplied by the copyist || 22 Bh *ghārthaye* || 23 Bh *tat prārthaya rājyam* || Bh ins. *ca* after *aham* || Pr *mantrā* ||

## Page 274.

2 ΨPPrMBh *kolika* || Pr *bhavatv* for *bhavatv* || M *eva* for *evam* || Bh om. *parām* || 3 Bh *mitra* for *na hi*, inserting *na* before *yujyate* || Bh *saman* for *saha* || Pr *yudyate* || 5 Bh *bhojanācchādane* || 6 M *bhūṣādyam* || 7 M om. *tathā ca* || 8 Bh *kitarā* || Pr *bālā* || 9 Bh 'pīdam for *hīdam* || 10 Bh om. *kim ca* || 11 Bh *pradhānah* || 13 Pr *kevala* || 14 M *svaerato*, Bh *sva*[new line]to for *svasuto* || 15 N *kaulikar*, ΨPPrBh *kolika*, M *kokela* || Pr *prṣṭaryā* || 16 Bh om. *tam* || Pr *satvam* for *satvaram* || Bh *priye* for *bhadre* || 17 N *yady asmākam* for *adyā* || Bh 'smākam *adya*, M 'thāsmākam || Bh *ko'pi* for *kaścid* || bh first writes *bha* for *sa*, which he corrects to *sa* by a vertical stroke beginning over the superior horizontal line of the akṣara. Hence the copyist of N's original, who takes this stroke for the deleting mark, and the copyist of N om. *sa* || Bh *samīhitam* for *vāñchitam* || 18 M *t* for *tat* || Pr *tvā draṣṭum* || 19 Bh *mitram* for *suhṛn* || Bh *rājjan* || Pr *prārthatām* || PrBh *so'bravīt* ||

## Page 275.

1 Cop. of Bh corr. *atti*° into *iti*° || N °*parampareṣām*, Bh °*paratā* for °*paraīṣā* || M *apara mparā esā*, om. *m* *atiklesupara* || Bh *rājjasthitih* || 2 ΨPPrBh °*dvedhi*° || Bh °*bhāvādinā* for °*bhāvādicintā* || Bh *na kadācit*, om. *api* || Bh *bhavati* for *prayacchati* || 3 Bh add. *ca* after *tathā* || ΨP *bhātarāḥ* || 5 Pr *rājñā* || 6 ΨPPrMBh *kolika* || 7 Pr 'bravīt, om. *sā* || Bh *sā āha* || Bh *paṭṭam* || Bh om. *nityam eva* || N *niḥpādayati*, M *niḥpādasi* || 8 M °*suddhi*°; Bh *sarvadvayavīśuddhiḥ* || Pr 'nya, Bh *dvitīyam* for 'nyad || 9 Bh *tena* for *yena* || Pr *purutāḥ*; Bh om. *purataḥ* || M *yena du purāṇapṛṣṭaḥtaś ca* || Bh *prṣṭato'pi ekaikam* || Ψ *ca ekaikam paṭṭam*, the anusvāra being put so closely on *ka*, that it looks like the superior end of the vertical *ka*-stroke; hence P *ca ekaikapāṭṭam* || 10 BhH om. *grhavyayāḥ śudhyati dvitīyasyu mūlyena*; H om. the following akṣara *vi*; I *nirviśeṣaś ca kṛtyāni* for the gap and the following word || ΨP *śuddhyiti* || 11 Pr *kurvānah svajātimadhye* || Bh *gacchati sukhena kālāḥ* || 12 Bh *āha* || M om. *sādhu pativrate* || Bh *sādhu pativrate sādhu sādhūktam bha*° || N *sāktam* for *sādhu-ktam* || 13 Bh *niścītya* || Bh om. *atha* || ΨPPrBh *koliko*, M *ko* || 14 Bh *prārthayām āsa* || Pr *cakrire* || Bh ins. *me* after *yadi* || 16 Pr *driśirāś* ||

Bh caturbhujāś ca sam° || **17** Bh gacchatī || Bh laukai || Bh om. m iti ||  
**19** M yasya nā svayaṇ i thajñete || After iti, ΨPPrM ins. kathā || 7 ||, Bh  
 ṣaṣṭī kathā || flourish || || **20** Bh °piśācikayā grasto; M 'śraddheyakadāvīśā-  
 vikāgrasto || **21** Bh athavā for athā || **23** Bh saktubhiḥ for sa eva ||  
 Pr pāṇḍura śyete || Pr somaśarmā pitā || **24** Bh suvarṇṇasiddha || Bh  
 cakradharaḥ kathayati ||

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**3** Bh bhuktaśeṣai ka° || Bh pūrītaḥ || Bh tasya kalaśasya for tam ca ka°;  
 M tam ca ka lambyam tasyāmīdhastāt || **4** Bh 'valambitasyā° || Bh om.  
 tasya || Pr tasyā 'stāt || N khaṭkām, Bh ṣaṣṭvām for khaṭvām || M sa i tata  
 kedṛ i ṣṭyā, Bh ins. tam before eka° || Pr ekadṛṣṭvā || Bh vilokayan || **5**  
 Bh pūrṇo || **6** Bh bhavati || **7** Bh tatas tenāham ajādvayam grhīsvāmi ||  
 bhNΨPPr grhīṣye; A with us || **8** N om. one ṣaṇmāse || Bh ṣaṣṭe 2  
 māsi || N athāyātthām || M tato ggābhīr [misread for gobhīr], &c., l. 9,  
 omitting 'jābhīr, &c. || **10** Bh mahiṣyā ma° || M mahiṣarvaḍavā for mahiṣyo  
 ma° va° || Bh tatprasavāt for vaḍavā° || **11** Bh prasūtam || Pr om. all  
 between bhaviṣyanti and tasyāham, l. 14 || **12** Bh karīṣyāmi for sampatsyate ||  
 Bh tataḥ, om. ca || Bh kaścit vipro mama || **13** Bh dāsyati || Bh tasyām  
 putro janayisyate || **14** Pr nā for nāma || Bh karīṣye || **15** Bh jāte || Bh  
 grhītvā ghoṭakacalatthāyām upaviṣyā° || **17** Bh samīpam āgamisyati || **18**  
 Bh transp.: kopāt vrāhmaṇīm || Pr vrāhmaṇam, with following dāṇḍa || Bh  
 samabhidhāsyē for abhidhāsyāmi || **19** Bh °yā madvacanam || **20** NBh  
 om. tam; but in N, the copyist deletes an anusvāra over tā of tādayisyāmi ||  
 M taddhyānyāvasthitena, Bh dhyānā° || **21** P °prāhāras || M yām for yathā ||  
 N ghaṭāmītavarttibhiḥ || **22** Bh saktubhiḥ, om. ca ||

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**1** After iti, ΨPPrM ins. kathā || 8 ||, Bh saplāmī kathā || flourish || ||  
**3** Bh HI laulyam || ΨP apeksyate, y being almost imperceptibly deleted in  
 Ψ by a small stroke || **4** ΨPPr camḍabhūpatiḥ; but see l. 7 || **7** Bh  
 adhiṣṭāne for nagare || Bh nrpatiḥ || Ψ jumps from the first kṛīḍārthām to the  
 second kṛīḍārthām, om. one of them and all between them; but cop. supplies  
 the om. text in marg. || **8** Bh asti for tiṣṭhati || Bh °vānekabhaksabhojanādibhiḥ ||  
**9** Bh kṛīḍārthām || Bh tiṣṭati after asti, which has been deleted by cop. ||  
**10** In bh gloss on mahānāse: rasodū || bhN ins. ca before praviṣya || **11**  
 Pr bhaksyayati || In bh gloss on sūpakārā: supāra || Bh om. kāṣṭhādikam  
 agre || **12** Pr paśyati || Pr tādayati || **13** bhNAΨPPrM tam for tad;  
 Bh (tat) and Hamb. MSS. with us, but cp. Introd. p. 32 || Bh meṣasūpakā-  
 rāṇām || **14** M svadalamīpage i, Bh svādulamīpaṭo || **15** Pr mahākūpāś ca, Bh  
 mahāmītakopāś || Bh HI yathā āsannena (I °va for na) vastunā || **16** Ψ om. tad

and the following words to *prajvaliṣyanti* incl. in the text, but supplies them in the margin || In bh gloss on *ulmukena*: *ubādu* || **17** M *ūrṇṇapratkāro* *yeṣameṣa sva°* || In bh gloss on *ūrṇā*: *una* || Bh H *tad* *ūrṇṇāyuh* *pracuro*, I *tad* *ūrṇṇāyam* *pracuro* for *ūrṇṇapraستارو* || Bh ins. *vahninā* after *svalpenāpi* || ΨP *prajvalaṣyati* || Bh *jvaliṣyati* || **18** Bh *tato* for *tad* || Bh om. *punar* *aśvakuṭyām*, ins. *kūḍyām* after *vartinyām* || Pr *aśvakudyām*; in bh gloss on *aśvakuṭyām*: *ghodāra* || Pr *pravesyati* || **19** M *trṇapācuyati* *jva°* || Bh om. *tato* *'svā* || bhNAΨPPr *vahnidāgham*, M *vahnidāyam* || Bh ins. *aśvāḥ* after *ḍāham* || Bh *prāpsyamti* || **20** M om. *etad* *uktam* *yathā* *vānara* || Pr *eva* for *etad* || In bh gloss on *vānaravaśayā* (1): *vāṇnarelatela* || **21** Bh *śāmyati* || **22** N om. *evam* || After *evam* Ψ *ca*, del. by cop. || After *pro*  
*vāca* Bh ins. *bho* ||

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**1** Pr *yatra* for *yo 'tra* || **2** Bh *sa bhavisya samṛdgṛham* || **5** Bh om. *tathā ca* || **6** bhNAΨP (not Pr) *kalahāmtyāni*, A *kalahām* *tāni*; BhHI *kala*  
*hāmtyāni* || Bh om. *ca* || **8** M *tāvaham* for *tāvad gr̥ham* || BhHI *vayam* for *vanam* || **9** bhNAΨPPrM *gacchāvah* || **10** ΨPPrM *tena* for *te* || bhNAΨPPrM *madoddhataḥ*; ABhHI with *us* || bhNAΨPPrM *ūcatuh* for *ūcuh* || **11** Bh *buddhivākalyam* || Bh *jātam* || N *yena tad* || Bh *yenēdām vadasi* || **12** After *bravīṣi*, N ins. *yenedām vadāmī* || Bh *svahastena dattāmrta* || NMbh *bhakṣa°* || **13** N *kaṭuttiktakaṣayāni*, om. *kaṣāya* and *kṣārāni°* || Bh *ṭiktām*  
*lakṣārāni* || Bh *vanaphalāni* || **14** Bh *bhakṣisyāmaḥ* || Bh *āha* for *provāca* || **15** N *yūtham* for *yūyam* || Bh om. *yūyam* and has *ni* for *nai*. In the place of *yūyam* a blank for four aksaras has been left in Bh, and this blank has been filled in with *vākyā* by another hand || Bh *nitasya* || Bh *tasmād āpata°* || **16** Pr *parināma* || **17** M *kulaham* || ΨPPrM om. *svayam* || Ψ *nāvaya*  
*lokayisyāmi*, *ya* being del. again by cop. || N *nālokayisyāmi*, Bh *na valobhayi*  
*syāmi* || **19** Bh transposes the two lines of this stanza || ΨP *manṭram* for *mitram* || Bh *mitram āpadam āgatam* || **20** For *s tāta*, Bh has a blank, filled in by a later hand with *s te je* (read *ye*) || M *kulakṣayaḥ* || **21** In the place of *sarvān pa° sa yūthapo* Bh has a blank for four aksaras, filled in by a later hand with *sa vānara* (1) || **22** N *nagare* for *gate* || Bh *'nyasmīn* *ahani* || Bh *māhānasam* || In bh gloss on *māhānase*: *rosode* || **23** M *pūpākāreṇa*. In bh gloss on *sūpā*: *sūpāra* || Bh *yāvat sūdena tāḍanāya na*  
*kimcid āśādītaḥ* || Bh om. *'dagdha°*, N *ūrddhajvalitāmkaṣṭam* || **24** N *hataḥ* for *tāḍitah*, om. *so 'pi tena tāḍitah* || M om. *so 'pi tena tāḍitah* || Bh om. *tāḍitah sann* ||

## Page 279.

**1** bh *arḍdhajvalitaśarirah*, corr. by cop. to *arḍdhajvalaccharirah*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tenārd-*

*dhajvalitaśarīrah*), the second one that of ΨPPrM ॥ Bh *pratyāsannāyām* ॥ bhN *kutyām* (with gloss in bh: *ghoḍāra*) ॥ 2 M *luṭhitas*, Bh *luṭhamtā* ॥ ΨPPr ins. a second *tatra*, M *tasyām* before *tr̥ṇā*° ॥ Bh om. 'pi ॥ 3 Bh *kutyām̄tanibaddhā* ॥ N *baddhā*, om. *ca ni* ॥ M *yoṭakā*. In bh gloss on *ghoṭakāḥ*: *ghoḍā* ॥ After *ghoṭakāḥ*, Bh ins. *keci jvalitāḥ* ॥ Bh *kecit sphā*, then a blank to *pa*° excl., filled in (by a later hand ?) with *titasarīrā* ॥ 4 N *āpantāḥ* (read *āpannāḥ*) for *gatāḥ* ॥ M *gatā ṭayitvā 'rddhadagdhaśarīrā* ॥ Bh *kēpi* for *kecic ca* ॥ Bh *coṭayitvā* ॥ 5 Bh om. *janaṇ* ॥ M *vyākulam* *vakṣāḥ* ॥ 6 Bh *saviṣādām* ॥ In bh gloss on *cikitsakān*: *dhāraka* ॥ 7 Bh *bho ucyatām* ॥ ΨP *aśvānām* eteṣām ॥ M *kaścīyahopasāstrāṇi* ॥ Bh om. *eteṣām* *kaścid* ॥ N °*śamanopāyāḥ*, Bh *vahnidāḥo*° ॥ 8 Bh *sāṃcitya* ॥ M *sāṃcīmīya* pro *kūm apratiṣaye* ॥ 10 bh *vaśayānyānām* ॥ N °*samudbhavāḥ*, Bh °*samutthitā* ॥ 11 Bh *yathā* for *vyathā*, HI a correction of this mistake: *tathā* ॥ M *tināśem* ॥ Bh *āyāti* ॥ 12 Bh *yāvad ete prāk na bhavisyānti* ॥ bh *roge* for *rogeṇa*, N *āgatena* for *rogeṇa te na* ॥ 13 Bh *tad ākārīṇya* for *tac chrutvā* ॥ Bh *vānarāṇām vadham* ॥ 14 Bh *te sarve* ॥ P *yūthaparis*, NBh *yūthapas* ॥ Bh om. *na* ॥ 15 Bh *svayām naṣṭavān*, with *dr* add. over the line between *na* and *ṣṭa*, for *sākṣād dadarśa* ॥ N om. *tu*; Bh *ca* for *tu* ॥ Pr *seha* ॥ 16 Bh om. *yataḥ* ॥ 17 Bh *dharṣaṇā* ॥ Pr *matrayed*, N *dharṣayed* for *marṣayed* ॥ Bh *yas tu* for *yo 'tra* ॥ Bh *parinirmitām* ॥ 18 bh *satyād* for *bhayād* ॥ N transp.: *lobhād vā* ॥ 19 Bh *kvacit* ॥ 20 Here all our MSS. °*khamḍa*° ॥ Pr *ta* for *tatra* ॥ N *yāval lokayati* (om. *nipuṇatayā*) ॥ 22 NBh *nirgacchati* for *ni° iti* ॥ Pr *cimtayā sa nū°* ॥ 23 Pr om. *t pa* ॥ 24 Bh *jalamadhye* for *tanmadhyād* ॥ N °*lālamkr̥to* for °*lālamkr̥takāṇṭho* ॥

## Page 280.

1 N *rākṣasas*, om. *niṣkramya* ॥ Bh *provāca* for *tam uvāca* ॥ N *yātra* ॥ 2 N *tad* for *tam* ॥ Bh *bhakṣayāmi*, om. *iti* ॥ NM *tad anyo* ॥ 4 Bh *kiyatām* ॥ N *bhakṣaṇe śarīras* for *bhakṣaṇaśaktis* ॥ 6 N *badryanā*, M *brāhmataḥ* ॥ N *śrlāśrlo* for *śrgālo* ॥ N *mā* ॥ Bh *vānara āha* ॥ 7 bh *sahāśrayāntam*, Bh *sahāśthyanātīm*, N *sahāśtyānta*, PrM *sahāśtyāntām* ॥ Bh om. *me* ॥ 8 M *pracchasi* ॥ ΨP *tac chaparivāram* ॥ M *api tam* [added over the line] *vāra* [both akṣaras struck out again] । *kaprapāṇa lobhayitvā sarasi* ॥ Bh *nr̥patim* ॥ 9 Bh *sarah* ॥ Pr *rākṣas* ॥ Bh *ratnamālābhūṣitakāmṭhas tan nagaram* *āśādya ṛkṣa*° ॥ 11 M °*prasādeṣu* ॥ 13 N *sūryam a tiraskurute* ॥ 14 NBh *vānara āha* ॥ N *kasminīścid* for *kutracid* ॥ M *aranya* ॥ 15 Bh *suguptanagarām*, corr. to *suguptanaram* ॥ NM *vāreṇa*, om. *sūrya*° ॥ NBh ins. *pravīṣya* before *nimajjati* ॥ M *dhanāprasādād* ॥ M *niḥkrāmyati* ॥ 18 N *yūthām te* for *yūthapate* ॥ N om. *eṣa*; Bh transp. *eṣa* and *pratyakṣatayā* ॥ 19 M om. *matka*°, but supplies it in the next line in this corrupt form:

māsakumthasthitayā ॥ 20 Bh HI ko 'pi for kam api ॥ N ainam for yena ॥  
 21 ΨP etat śrutvā ॥ N nrpatir āha ॥ N yad for yady ॥ 22 N āgamiṣyāmi  
 for esyāmi; Bh samāgamiṣyāmi for svayam esyāmi ॥ N prabhūtaratnamālāḥ ॥  
 Pr sadyānte for sampadyānte ॥ 23 Bh kapir āha ॥ N tad for etad ॥

## Page 281.

1 N rājya for rājñā ॥ N sotsaṅgam ॥ bhN atha for athavā ॥ 3 P  
 rūḍhā ॥ After api, N ins. between the second and the third pāda of  
 stanza 61: tṛṣṇe devi namaś tubhyāṁ yayā vittānvitā api 1: ॥ 4 Bh akṛtye  
 'pi for akṛtyeṣu ॥ N niyujyānte ॥ bhΨPPrMBh bhrāmyānte, AN bhrāmyate;  
 Hamb. MSS. with us ॥ N ṣugamiṣ api, A ḍugameṣ api ॥ 7 In the place of  
 this line, ΨPPrM have 6 pādas: lakṣādhipas tathā koṭīm [M koṭī] koṭīvān rājyam  
 icchatī ॥ 48 rājyayuktas tathā svargam [P svargga] svargād aīḍdratvam [M  
 idratvam] icchatī ॥ īḍdratvepi hi samprāpte yadrechā na (P n for na) nivarttate  
 (Pr °ti for °te) ॥ 49 ॥ 8 M om. jīryanti of pāda 2 ॥ 9 In Ψ śro of śrotre  
 is somewhat illegible; P netre for śrotre ॥ Bh tṛṣṇikā tu; H tṛṣṇā kāpi,  
 I tṛṣṇau kāpi ॥ N taruṇāyate for tu na jīryati ॥ Bh om. atra after deva and  
 inserts it after sūrye ॥ 12 Bh HI deva eka° for yenaīka° ॥ 14 Bh H  
 ratnamālāḥ ॥ M sarvalokā ॥ Pr prakṣitāś ॥ 15 NBh om. ca before tena ॥  
 Bh om. iti ॥ 16 N jumps from the first uvāca to the second uvāca (l. 18),  
 om. one of them and all between them ॥ 17 M om. kim iti ciraya ॥ Bh  
 yūthādhipate ॥ Bh transp.: me erijanaś (!) cirayati ॥ 18 Bh °nrpate ॥ N  
 rākṣasena salile bha° ॥ 19 M °salivasthona ॥ N sopitam ॥ N °kāraṇotthena  
 bha° ॥ 20 NBh ins. mayā after sādhitam ॥ ΨPPrM svāmīti matvā;  
 Hamb. MSS. and Bh with us ॥ 21 N na for nātra ॥ 22 N simphate,  
 PrBh himsate ॥ Bh pratihimsatam ॥ 23 Bh transp.: tatra doṣam na ॥ M  
 vāt(a ?) for tatra ॥ N om. yo ॥ P om. duṣte ॥ N samācaret ॥ 24 N tatas  
 for tat ॥ M sama, N samam for mama ॥ N bhavati for tava: iti ॥

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1 Pr śokāviṣṭa ॥ N kośādhiṣṭah, putting this after tvaritapadam ॥  
 bhNΨPPr yathājātam; ABh with us ॥ Pr pratiniṣṛta, ΨP pratiniṣṛtya ॥  
 2 ΨPM surṭī, Pr surṭī, for sutṛpī ॥ 3 M tāṇḍam for sā° ॥ 4  
 N hataśatruḥ, Bh hataśatruṁ, H hataḥ śatruḥ, I hataḥ śatru ॥ 5 Bh  
 vihitam for bhavatā ॥ N vānarāḥ ॥ 6 Bh HI om. ato 'ham bravīmī ॥ Bh  
 kāryam ityādi for karma, iti ॥ Bh adds astamī kathā, ΨPPrM kathā ॥ 9 ॥  
 7 Bh bho bho ॥ N tām for mām; Bh om. mām ॥ 8 N om. yāsyasi ॥ 10  
 M tyaktvāpadam ॥ 11 M om. pāpena ॥ N narakanam ॥ 12 Bh suvarṇa-  
 siddha āha ॥ N śaktimyās, Bh śaktisaktas ॥ 13 Bh etatva for etac ca ॥  
 ΨP manusyāṇām° ॥ 14 Bh om. ca after nāsti ॥ N kācid ॥ 15 Bh

om. *tava* || N °*bhramena* *vedanayā* || **16** bhNAΨPPrM *yadi* for *yad* ; Bh HI *yat* || N *ita svasthānam* || Bh om. *apy asmākam* *apy* || **17** N om. 'yam, having a deleted *yo* before *anartho* || NPMBh *athavā* for *atha* || **19** N *vānarah* || **20** M 'sti for 'si || N *grhito siddhikālēna* || N *palāti* || **21** NΨPPrM *cakradharaḥ* *prāha* ; Hamb. MSS. and Bh with *bh* ||

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**2** Bh *adhiṣṭāne* for *pure* || M *bhadrasenāma* || **3** Bh *ratnāvalī* for *ratnāvatī* || N om. *hartum* and the following words to *hartum* (excl.), l. 5 || **5** Bh *surata*° for *tatsurata*° || **6** N *avasthānam* *pāmkajvarādibhir* || M °*jvarādir* || **7** N *ātmanas* || **8** N *sakhi paścād ikā*° || **9** N *grhakone* for *yam* ; Bh om. 'yam ; P om. all between *rākṣaso* and *vyacintayat*, l. 10 || N om. *kimcid* || **10** N °*vidhātum* || **11** Pr *tathā 'thyāḥ*, N *tayānyāḥ* || **12** M *hitum* for *hartum* || M na *śaktoti* || N om. *tat* || **13** Bh *asvarūpam* || N *asvarūpam* *kṛtvāśvarūpamadhyastho* || Bh *kṛtvā madhyastho*, H *kṛtvā madhyāsthām*, I *kṛtvā madhyasthām* || PrBh *nirūkṣye* || M om. *kimrūpāḥ* || N *kimprabhāṣāś* || NBh om. *sah* || **15** Pr *niśīsamaye* || N *r aśvāgāre* for *grhe* || **16** N om. *tam* || N *rākṣasāśvaśvabharataram* || **17** NBh *avalokya* for *dṛṣṭvā* || In bh gloss on *khalinām* : *cokaḍu* || ΨPPrM *mukhe*, om. *tan*. Hamb. MSS. and Bh with *bhN* || N *samāruṣṭāḥ* ; then again the same sentence with the readings *rākṣasāśvam* and *samārūḍhah* || **18** Bh om. *nūnam* || N *eva* for *eṣā* || N *tuṣṭam* || **19** Pr *ko*, N *kośchān* for *kopān* || M *abhāgataḥ* || **20** N *vicīṁtayat* || M *cīṁtayan aso* || ΨPPrM 'śvāpaharakena || N *sāśvātena* for *kaśā*° || **21** Bh ins. *tam* after *gatvā*, omitting it before *sthiri*° || Bh *khalinākarṣaṇāt* || **22** N om. *tad* || N *tat* for *tadā* || **23** bhNAΨPPrM *vegātivegām*. Hamburg MSS. *vegāt* *vegām*, which was also the reading of some MS. previous to Bh, which has *vegāt* *gavagām* for *vegāt* *vegām*, Simpl. h and Bühler *vegād* *vegataram*. See above, p. 35 ||

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**1** bh *tathā ca gaṇita*°, Bh *tajyathā agaṇita*° for *tathāvaganita*° ; N *tathāgaṇita*-*khalinākarṣaṇavākyāt* *cauraś* || M *vairaś* for *cauraś* || **2** Bh *anena aśva*° for *etenāśva*° || **3** N *pālam* || **4** Bh *tadā*° for *tatrā*° || **5** Pr *cīṁtayati i*° || Bh 'śvārūpo *rākṣaso* || **6** M *vairopi* || Pr *vāṭaprahāram* || **7** NBh ins. *tau* after *api* || **9** ΨPPrM *vane* for *vāṭe*, but in Ψ corr. to *vāṭe*, the inferior part of the vertical *n*-stroke being effaced, but still well visible, so that *te* could possibly be read as *ṭhe*. The copyists of P and of the original of M evidently thought the original akṣara to be *ṭhe*, corrected subsequently to *ne* || **10** M *naśāntam* || N om. *bhoḥ* || N *eva* || N *kilaka*° for *alika*° || **11** N *prāṇasyati* || bhΨPMBh Hamb. MSS. *bhakṣōyām* ; PrA with *us* ||

N bhaksyeyam mānuṣas || ΨN bhakṣatāḥ, in Ψ corr. to our reading || 12  
 Bh svam rūpam || N skhalitagati nirṛtaḥ, Bh HI skhalitagatir (H om. r)  
 nirṛtaḥ || 13 Bh upary upari vānarasya || 14 N lampāyamāna° || 15  
 Bh ins. tam after 'pi || Bh rākṣasād apy adhikām, N bhakṣastābhyaḍhikām ||  
 16 Pr ayuktavān for apy u° || Bh om. apy || N nirāmṛtarā; Bh om. nitarām ||  
 M nimilitanayātā rdamptān || 17 bhBh nīḍāyan, NΨPPr Hamb. MSS.  
 nīḍāyan, M nīḍādrayan || Pr tiyati for tiṣṭhati || Pr ta for tam || 18  
 N tathāsvarūpam, Bh tathāvastham || NΨPPrM om. enam || 19 In the  
 place of this śloka, Bh has only: yādṛśi badanacchāyēti, adding: navamī  
 kathā || N dṛṣṭyate || N vānarah || 20 N gr̄hitepi hīkālēna || After  
 this śloka ΨPPr add. 10 kathēti || || || 21 M om. all between punar and  
 atra next line || 22 Bh gacchāmi for anu° || N ava for atra || M °malam  
 for °phalam || 23 N cakradharaḥ prāha || Bh bho kāraṇam || N trakā-  
 rāṇam || N taylor for nayo; M nayo 'ka vayo vā; Bh nayo 'py anayo jāyate ||  
 daivavaśāt || 24 M devavaśā || Pr tṛṇam for nṛṇām || Bh nṛṇāpa-  
 tiṣṭati; NΨPr (not Ψ) upatiṣṭati, in Pr corr. to °te ||

## Page 285.

1 ΨPPrMBh tristānī [ΨP stristānī, Pr stristari] rājakanyakā; Hamb. MS.  
 H with bhN (our text), I with the other MSS. || 2 Bh yāmī || 3  
 ΨPPrM svarūṇasiddha || N prāha || 5 M madhuram for madhupuram ||  
 N tasya for tatra || 6 Bh atha for tasya, inserting tasya after kadācīt || M  
 kadācī stanī kanā || ΨP stristānī || 7 ΨPPrM jñātrā śrūtrā ca for śrūtvā ||  
 8 ΨPr (not P), N ayam || Pr ya for yathā || Bh kaścid eva na || After  
 chrutvā, N inserts the stanza: yāḥ satataṁ pariprcchati | śṛṇoti satataṁ vā-  
 kyaṁ avadhārayati | tasya divākarakirāṇe nilaṇīm vivarddhate | prajā || 9 bh  
 āha || N etat jñāyate || Bh nyājjam (for nyāyyam, and this a blunder for  
 anyāyyam) for jñāyata || N iniṣṭakarīnī || 10 NΨPPr stristānī || N  
 rājakanyā || Pr vrāhmaṇāt, N brāhmaṇān || Bh transp.: āhūya vrāhmaṇāḥ ||  
 Pr prahṛvyā || 11 PrBh om. yataḥ, but Pr caḥ for ca || 12 Pr prṣṭa-  
 kena || 13 Bh rākṣasena gr° || N. trastān for praśnān || ΨP purāḥ, with  
 2 after the stanza || 16 N kasminścid || Pr kutraci, range || N camda-  
 śarmā, M camḍrakarmmā || Bh om. nāma || Bh ins. tu after ekadā || ΨPPrM  
 ins. ca after tena || 17 Bh vīprāḥ for brāhmaṇāḥ || After brāhmaṇāḥ,  
 N inserts the śloka amdhakāḥ kubjakāś caiva tristānī rājakanyakā | te trayo  
 nyāyataḥ siddhāḥ sānukūle vidhātari || 11. This is a variant of stanza 69 || N  
 samāhitāḥ || 18 N bhayatratstam for bha° tam || 19 N kamalodarastu-  
 darau, PrM kamalodarasaudarau; Bh kamalakomalaū || 20 N kathaya, Pr  
 kathayam for katham || Bh om. bhavataḥ || 21 N rākṣasa prāha || N  
 arddhodvanam || Bh na hi arddhodite 'ham kaddapi bhrāmīm padbhyām spr°, HI:

na hi arddhoditēhaṁ kadāpi [I *ta°* for *ka°*] bhūmīm padbhyām sprśā [I adds *m*]-  
mi; Pr *a* for *api* || 22 Bh om. *me* || N *brāhmaṇa*, om. *'py* || Bh *mokṣa-*  
*syōpāyam* ||

## Page 286.

1 N *tena* for *tato* || N *rakṣasābhīhitam* || MBh om. *bhok* || 2 ΨPM  
*devatārcanam* || N *sarasān* || 3 M *ta* for *tāvat* || Bh om. *tvayā* || N  
*nātahsthat* || 4 After *tathānuṣṭhite*, gloss. of bh ins. *rākṣase* || Bh ins. *eṣa*  
before *devārcana°* (sic Bh) || NBh *eva* for *eṣa* || 5 Pr *bhakṣayati* || N  
*drutam*, Bh *satvaram* for *drutataram* || M *tata* *drutamram* *gatvā* *drutaram*  
*gacchāmi* || bh *anudhvānapādo*, Pr *anuddhānapādau*, Bh *anuddhatapādo*, H  
*amuddhatapādau*, I *amuddhatapādo* || 6 NBh *mama* for *me* || Bh ins. *pi*  
after *rāksaso* || 7 Bh *pr̄ṣtato*, om. *tat* || 8 After *iti*, ΨPPrM add.  
*kathā* || 12 ||, Bh *daśamī kathā* || flourish || || 9 bh ins. *tad* after *tasya* ||  
Bh *vacam* || Bh *ākarṇya* || Bh *viprā* for *brāhmaṇāḥ* || 10 ΨPPr *bho*  
*vrāhmaṇāḥ strīstanī* || Bh *mama* || 11 Bh *vā na hi* for *na vā* || M *to* for  
*te* || Bh *te ūcuh* || 12 ΨPPrM om. the first *vā* || M *ca* for the second  
*vā* || Pr *suh* for *sā* || Bh *kanyātra sā* || 13 Bh *bhaved bhartur vināśaya* ||  
Pr *dināśaya* || Pr *°nidhānāya* || ΨPPrM *vā* for *ca* || 14 Pr *tvayā* for *yā* ||  
N *yāmī* || 15 N ins. *ca* after *pitaram* || N om. *sā* || Pr *sādbhutam* for  
*sā drutam* || N *nāgra* || Bh *śamsayāḥ* || 16 N *meva* for *devāḥ* || Bh *yāḥ*  
for *yadi* || 17 N *tatas* for *tat* || Bh om. *tat* || N *dattā* || N *niyojai-*  
*tavyēti*, Bh *niyoktavyēti* || 18 N *kāladvayā°* || N transp.: *bhavati* : *kṛtā* ||  
Bh *lokadvayavi°* || Bh *na* for *kṛtā* || N om. *tad* || 19 N *paṭaghoṣaṇam*  
*āropayām āsa*; Bh *akārayat* for *ājñā°* || 20 Bh *yāḥ ko 'pi* for *aho* ||  
NΨP (not Pr) *strīstanī* || Pr *rājñā* || bh *rājakanyakām* || Bh *kanyām* for  
*rāja°* || Bh om. *yāḥ* before *pari°* || 21 N *karoti* || Bh *deśat pravāsayati* ||  
N *evam ghosāṇyām* || 22 Bh *prabhūtāḥ kālōtītāḥ* || NBh om. *ca* || Bh  
*udvahate* || 23 Bh *guptasthānasthitā*, N *guptasthānam* *sthitā*, ΨPPrM *gupta-*  
*sthānam* *saṁ°* || bh *yauvanam abhimukhi* || M *sājājñe*, N *jajñe* || M *sthi* for  
*'sti* || N om. *ca* ||

## Page 287.

1 N *yaṣṭigrāhikujbas* || M *ṣaṣṭigrāhī* || Bh *kubjakah* || N *tiṣṭati sahāyāḥ* ||  
NBh *paṭahaśablam* || N *tamprayete*, Bh *māṇtrayataḥ* || M *syaṣyate*, Bh  
*pr̄chyate* || Bh om. *paṭahāḥ* || 2 Bh *yataḥ* for *yadi* || M *kanyastā*, Bh *kanyā* ||  
3 Bh *gacchati* for *vrajati* || Bh *kanyā* for *kanyakā°* || 4 Pr *tatas ca* for *tad asya* ||  
N *dāridrotthaklesuparyamto*; Bh *dāridryotthasya keśasya (!) pa°* || 6 Bh *ladyā* ||  
7 Pr *prāṇāḥ tamkaḥ* || In bh, *tamkaḥ* has been corrected by corr. into *°jamgāḥ* ||  
M *prāṇonāṁgajavana°* || N *vilāsi*, Bh *vilāsāḥ* || 8 bh *surugurunatiḥ*, corr.

by cop. to *suragurunatiḥ*; M *guru*°, om. *sura* || **10** N °*trā amdhakena* || NBh om. *āha ca* || **11** N *rājaputrair* || Pr *rājñay* for *rājñē* || **12** N *devapramāṇam* || Bh *rājā āha* || N om. *bhoḥ* || **14** bhΨPPrM *kusṭo*, N *kubjo*, A *kusṭa*. Cop. of bh deletes *o*—writing श्वर्त्—without another correction. In Pr *kusṭo* has been corr. by cop. from *kusṭi*; Bh *kusṭi*; ΨPPr *vāmtyajo*, A *nāmtyajo*, M *vāmtyajyo*, all these MSS. om. *pya* || bhN *vān* for *vāpy* || **15** N *salakṣa* || N *viśeṣalāḥ* || **16** N *rājādeśāṇṭarām*; Bh *rājāñayā* for *rā°* *era* || After *era*, Ψ breaks off || M *purusair* for *rāja°* || N *gatrā* for *nitrā* || **17** Bh om. *trīṣṭanī* || **18** N *yānapāṇam*, Bh *yānapāṭre* || N ins. *sa* *kaivarttā* for *kai*° || N om. *bhoḥ* || **19** After *adhiṣṭhāne*, Bh *trayo'pi moktaryā* for *sa'yaṁ a° dhā°* || N *gatrā* for *nitrā* || M *ādhyo* for *andho* || **20** After °*nuṣṭhite* Bh: *te gr̥ham mūlyenālāya*, &c., l. 21 || M *ārādya* for *āsādya* || **21** P *adhaḥ* for *andhaḥ* || **22** Bh *kubjakaḥ* || **23** PPr *strīṣṭanī* || bh *sa*, corr. to *saha* by corr. || Pr *rīlagnāḥ*, PM *rīlagnā* for *rīnaṣṭā* || NBh om. *ca* || **24** M *dyam* for *yady ayam* ||

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**1** Pr *kāle* || Pr *na yātāḥ* for *nayārāḥ* || N transp.: *yena viṣāṇ* || N om. *taḍ* || **2** Bh *yena tathā amūḍ*, *thā a* being written by a later hand on some effaced akṣara || *myta* (for *mytāḥ*) written in bh by corr. on a blank left free by cop. || **3** Bh *tam ādāya* || M *pradṛṣṭamanāḥ* || Bh *gr̥ham* || **4** Bh *āgatya* || N *m* for *tām* || M *labdhvā* for *labdho* || *kṛṣṇasarpaḥ* | *taḍ enām* written in bh by corr. on a blank left free by cop. || **5** M °*vasubhīḥ* || Bh *gataneṭrāya* || **6** N *kathayi*, Bh *miṣṇa* for *kathayitrā* || Bh *prayaccha* || bh *saṁ*; then *prayaccha* | *yena drāk*, written by corr. on a blank left free by cop., who continues *g vipadya* (corr. adds *ta*) *iti* || **7** N *hṛdamārggaṇi* || bh *pratisthitāḥ*, NBh *prasthitāḥ* for *prati pra°* || N *sopi tam kr°* || **8** bh *khaṇḍikṛtya* . . . *svasthālāyā*, the blank being filled in by corr. with *svaram* || Bh *sthālāyā*, omitting *satakra* || N *cūlīmāstakam* || **9** N *svagr̥ham*, Bh *sva* for *svayam* || bh °*vyākulitayā*, N *gr̥havyāpārākulatayā* || Pr *prāśrayam*, om. *sa* || Pr *iham* for *idam* || **10** N *tarābhiṣṭān* || Bh *matsyān āniya*, °*n ā°* being written as one syllable and *virāma* being added under *nā* || N *pacati* || **11** M *a* for *aham* || N *gr̥havyāpārātarām* || Bh *bhavān* for *trām* || **12** N om. *darvīm* || N *pracalaya*, Bh *pracālayatu* || Bh *hr̥ṣṭamanāḥ* || **13** PPr *spr̥kvaṇi*, M *syṛkkaṇīm*. Gloss. in bh: *jībhēhoda* (?) *cāṭeche* || Bh *pralihān* || N om. *darvīm* || Bh *darvīm ādāya tān* || N *samādāya* || N *tāvat* for *tān* || Bh *cālayitum* *ārabdāḥ* || P *prayālayitum*, N *pracalayitum* || **14** N *āradhbaḥ* || Bh *tān* *atha cālayito* || N *pracalayato* || Bh *viṣagarbheṇa bāppena* || **15** Bh *māṇḍamāṇḍam* for *śanaiḥ sa°* || bhM *agalata*, Hamb. MSS. and PPr with us || N *agamat*; Bh *aga[hole]t*; A *amalatā*, a misreading for *agalata* with following *daṇḍa* || N *ava* for *eva* || N ins. *kṣaṇam* after *guṇam* || **16** N *manvamāno*

*vā vi°* || In bh gloss on *bāspa°*: *bāpha* || Bh *vāppagrahaṇam* || PrN *sprṣṭa-  
drṣṭiḥ* || **17** P *paśapamti* for *paśyati* || N *sthālyamadhye* || Bh transp.:  
*kevalāni kṛṣṇa°* || **18** N om. *tato* and the following words to *tat* (l. 19)  
excl. || Bh *tato* 'cīṁtayat' || P *maśyāmiśam*, Bh *matsyamāṁsam* || **19** Bh *tan-  
na jānāmi tristanyāś ce° idam samyak kim vā* || **20** N *tristanyaiś*, Pr *striṁsta-  
nyāś* || **21** N *madvāprāyaika upakramāyemam* || Bh *madvadhāya prakramo* ||  
N *athānyasya* || NBh om. *vā* || **22** Bh om. *sa*; PPrM *sam* for *sa* || N  
*nigrahayan*, Bh *gopāyan* for *nigūhayann* || **23** N *āliṇgya cūmbanādibhiḥ* ||

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**1** NBh *apaśyat* || Bh ins. *anirikṣyamāṇa iva* before *samīpam* || **2** N  
*śarīrabalaṁ samīkṣya mastā°* || Bh *‘ṛthyā . . . stakopari pari°*. A later hand  
writes *śasya* on the blank, where one akṣara has been worn off || Pr  
*‘sāmarthyāś tamastakopari* || **3** bh PrA *paribhrāmya*, P *paribhrāṇmya*,  
M *bhrāmya* || N *ca* for *tam*; PPrBh om. *tam* || M *ttistānīṁ hṛdaye*, Bh  
*tristānīhṛdayasya* || N *atādayat* || bh PPrA *kubjakaśarīre pra°* || **4** bh  
*trīyah stano* || Bh (later hand writing on some effaced akṣara) *ti* for *ntaḥ* ||  
Bh *prṣṭadeśe ca stanaśparśāt kubjaḥ saralatāṁ gataḥ*; N *prṣṭadeśe ca stana-  
spṛśāt* || PPrM *prṣṭapradeśāt stana°*, but in Pr, *ḥ* added over the line by  
cop. || N *kubjaḥ*, PPrM *kubjakasya* || **5** NPPrMBh *saralatāṁ*; but  
Hamburg MSS. with bh || **6** PPr *kubjakaś caīvēti* || PPrM add *kathā*: 11,  
Bh *ekādaśamī kathā* || N *suvarṇasiddhāḥ* || **7** NBh *uktāṇ* for *abhihitām* ||  
N *daivākūlatatāyā*; Pr *devā°* || **8** N *āpadyate* || **9** *tyājyo* has been lost in  
Bh by a hole, after which the MS. has *ḥ* || Pr *tyāyyo* for *tyājyaḥ* || NBh  
*madvākyam* || Bh *akurvato* || **10** bh PPrM *suvarṇa* (Pr *‘ṛṇā°* for *ṛṇā°*)  
*siddha* (new line in bh) *m anujñāya*. ANBh with us, but in Bh *tam* and  
part of *nu* worn off || **11** PBh *nivṛttāḥ* (Bh om. *ḥ*) for *prati°* || bh  
flourish before *iti* || N om. *iti* || After *iti*, Bh ins. *dvādaśamī kathā* ||  
**12** A *saṁṭha* for *saṁptam* || In Bh, *par* worn off || bhA *aparīkṣākāritā* ||  
NBh *aparīkṣitakāritvam* || PM *ādyāḥ ślokaḥ* || **13** In the place of this  
śloka N has only *kudṛṣṭam* *kuparijñātām iti*, Bh *kudṛṣṭam* *kuparijñātām  
cēti* || Bh om. the rest of the text. In its place N has: *saṁptoyam  
gramthāḥ* || *iti śrīviṣṇuśarmavii* [ff] *racitam* *paṁcākhyānam* *saṁptam* || As  
to the copyists' colophons of N and Bh, cp. the end of the 'Variants' ||  
A has all the stanzas of the *praśasti*; I give all its readings. A *kudṛṣṭam* ||  
**14** A *ta bhareṇa* || After *kṛtaṁ*, PPrM ins.: *evaṁ kathā 77 sūktāni ca* || 646 ||  
A 119 for 5 || **15** bh PPr *paṁcatamtrāparanāparanāmakam*; A with us ||  
**16** A *‘yuktām* || M *viṣṇu°*, om. *śrī* || **17** M *parakāraḥ* || A *joyeta* || **18**  
PPrM om. all between stanzas 1 and 7 || **26** bh *‘prabhu°* for *‘prabha°* ||  
A *‘cāndraprabha*, then an unfinished *pīṭa*, then *sūrvīṛḍhāḥ* ||

1 A *kkacana* || A *°bhogi* for *°yogi* || 2 bh A *samasti vi*° || 3 A  
*rohini*° for *manmatha*°, and *°viśeṣasya* || 4 bh *lakṣma*, A. *lakṣmīḥ* || 7 bh  
*°madā*° for *°padā*°; A with us || 8 In the place of *siktā mayā*, bh has  
a blank filled in by corr. with *samprāpya bhū*, and *mi* written on the superior  
margin || 9 A *paṭ* for *ṣaṭ* || In P, *tāni ca* and part of *gram* are lost by  
a hole || 10 *Pr ganīta* || M *ślokasamṛkhyā* 3 || 11 Stanza 8 is missing  
in bh PPrM || In A this line runs thus: *caṇḍramunibāṇacāṇḍre varṣe kārtti-*  
*kasitadvīḍyāyāṇ*; our text gives the reading of  $\Pi^1\Pi^2\Pi^3$  ( $\Pi^2\Pi^3$  *°vāṇa*° for  
*°bāṇa*°;  $\Pi^1\Pi^2\Pi^3$  *°varṣai*) || 12  $\Pi^1\Pi^2\Pi^3$  om. *dhīṣṭhito*, reading *vudhaiḥ*.  
Between *pratiṣṭhito* and *vudhaiḥ*  $\Pi^2$  ins. *traīva sāstram iti su* ||

The COPYISTS' COLOPHONS of our MSS. run thus:—bh: *iti paṇcamam*  
*ākhyāṇakam samāptam* || flourish || || *samvat* 1468 *varṣe mārggaśīrṣamāse śukla-*  
*pakṣe drādaśi dine adyēha* Śrī Viśramagrāme mahārājādhīrājaśri Kāhnadadevavijaya-  
*yarājye amātya* Mahāṛṣalaśāpratipattan Satyapurajñātīya Vā (corrected from Josī,  
and with an *i* inserted before *vā*) *śīlajanārddanasya bhrāṭ* Josīharadevasya *vinodāya*  
Śrī Gaudajñātīya Mahāṛṣesavasuta Mahāṛṣopālena *paṇcākhyāṇakam* nāma nīśā-  
stram *lilikhe* || flourish || *iti paṇcākhyāṇakam nīśāstram samāptam* || flourish ||  
|| *śivam astu sarvajagatu* || || *lekhakapāṭhakayoh* *śivam* || flourish || *yāval lavaṇa-*  
*samudro yāvan nakṣatramāṇḍito* merūḥ || *yāvac caṇḍrādityau tāvad idam pustakam*  
*jayaṇu* || 1 || || flourish || || || N: *samvat* 1855 *varṣe śāke* 1720 *pravartta-*  
*māne karttika* śu[śu corr. by cop. to va]di 8 *gurau* *lipi* *śubhaṇ* : *Mahāṛṣhapu-*  
*ranivāsinā* Śrī Gaudajñātīyaddave Kāśināthātmaja Harināṇḍākhyena *liṣitoyam* [corr.  
by cop. to *liṣitam*] *śubhaṇ* : *aparam pustakam* *vikṣya* *śodhanīyam* *sadā budhaiḥ* :  
*hīnādhikair* *svarair* *varṇair* *asmākam* *dūṣaṇam* *na hi* || 1 || *trīṇy ākūr* *avadānāni*  
*gāvāḥ* *prthvī* *sarasvatī* *narākād* *uddharamty* *ete* *japavāpanadohanāt* || 2 || *svārthaṇ*  
*parārthaṇ* *ca* *likhitōyam* *gramthaḥ* || || *śrī* || || ; A: *iti paṇcākhyāṇam samāpt-*  
*am* || *Śivasūmudareṇa likhitam* || *samvat* 1574 *varṣe* *āśovadi* 9 *sukre* || P: *yādṛ-*  
*ṣam pustake* *drṣṭam* || *tādṛṣam* *likṣitam* *mayā* || *yadī* *śuddham* *aśuddham* *vā mama*  
*doṣo* *na* *dīyate* || 3 *bhagnapṛṣṭikātigrīvā* || *baddhadṛṣṭir adhomukham* || *kaṣṭena* *likhi-*  
*taṇ* *sāstram* || *yatnena* *paripālayet* || 4 || *samvat* 1537 *varṣe* *prathama* *āśādha* *vadi*  
1 *bhaume* *pustikā* *lakṣitam* || *śubhaṇ* *bhavatu* || *prathame* *kathā* 29 || *dvitīye* 7 ||  
*trītye* 15 || *caturthe* 12 || *paṇcame* 12 || *evaṇ* *kāraṇ* *kathā* 75 || *flourish* || *prathame*  
*sūkta* 388 || *dvitīye* *sūkta* 84 || *trītye* *sūkta* 67 || *caturthe* *sūkta* 51 || *paṇcame*  
*sūkta* 56 *evaṇ* *kāraṇ* *sūkta* 646 || *flourish* || *śubhaṇ* *bhavatu* || M: *kathā* 29 ||  
7 || 15 || 12 || *evaṇ* 75 [cp. colophon of P] *sūkta* 388 || 51 || 56 || *śrī* *emcām* [for  
*evaṇ*] 646 || *śrī* || || *flourish* || *śrī* || || *flourish* || || *flourish* || || || Pr has  
no colophon || Bh: *śivam astu sarvajagataś cēti* || *śrīsaṃghaś* : *cīraṇi* *naṇḍyāt* ||  
*śrībhagavatītrīpurā mama* *maṇiṣitam* || *yī(?)ya(?)rttu* || *khalāḥ* *vīlāyam* *yāmūt* ||

ācirām tiṣṭatu pustam̄kam ॥ 28 flourishes ॥ *Muparāgakalasaparvanātha* ॥ ॥ Φ:  
*iti pañcākhyānam samāptam iti* ॥ flourish ॥ ॥ sañvat 1661 varṣe jyeṣṭamāse  
 śuklapakṣe 2 dvitiyāyām tithau guruvāre śrīVikramapuramadhye liṣatam idam  
 ॥ flourish ॥ *rājādhirājaśrīRāyasithajivijayarājye* ॥ flourish ॥ ॥ *yādrśam pusta-*  
*kaṁ dṛṣṭvā tādrśam liṣatam mayā yadi śum aśuddhaṁ vā mama doṣo na diyate*  
 ॥ 1 ॥ flourish ॥ śubhaṁ bhavatuḥ ॥ ॥ *kalyāṇam astu* ॥ ॥ flourish ॥ ॥

bh N,A,P Pr M; Simpl.Bh

## INDEX OF STANZAS

In the following Index, *complete* references are given to the text, printed in HOS., vol. 11, and to the edition of the *textus simplicior* (Simpl.) of the Pañcatantra by Kielhorn and Bühler. Occasional references are given to the same text as contained in the Hamburg MSS. (HI). *Kathāsamgraha*-stanzas are marked with an asterisk, *ākhyāna*-stanzas with a dagger.

akāraṇāvīśkṛtarairadāruṇād I. 275.  
 \*akālacaryā viṣamā ca goṣṭhi I. 280.  
 akulino 'pi mūrkho 'pi I. 111. Simpl. I. 148.  
 akṛtyāgamaḥimnā Simpl. II. 69.  
 akṛte 'py udyame puṇṣām II. 61. Simpl. II. 74.  
 akṛtyam naīva kṛtyam syāt IV. 36. Simpl. IV. 40.  
 akṛtyam manyate kṛtyam II. 148. Simpl. II. 144.  
 akṛtrā pauruṣam yā śrīḥ IV. 66. Simpl. III. 147; IV. 118.  
 akṛpaṇam aśaṭham acapalam II. 114.  
 akleśād iva cintitam Simpl. III I. 8.  
 agamyān yaḥ pumān yāti Simpl. I. 370.  
 agnihotraphalā vedāḥ II. 150. Simpl. II. 147.  
 aghaṭitaghaṭitam ghaṭayati II. 155.  
 ajā iva praṭā mohād I. 177. Simpl. I. 219.  
 ajātamṛtamūrkhebhyo Intr. 2. Simpl. Intr. 2.  
 ajādhūlīr iva trastair Simpl. II. 100.  
 ajām iva prajām mohād, see ajā iva.  
 ajñātavivadhāsāra° Simpl. III. 41.  
 ajñātāḥ puruṣā yasya Simpl. III. 159.  
 ajñānāj jñānālo vāpi II. 175. Simpl. II. 169.  
 ata eva nīpiyate 'dharo, see madhu tiṣṭhati vāci yositām.  
 ata eva hi vāñchanti IV. 38. Simpl. IV. 42.  
 \*atīrṣṇā na kartavyā II. 59. Simpl. II. 73, 77.  
 \*atīlobho na kartavyo V. 15. Simpl. V. 22.  
 atisamcayaluldhānām II. 128.  
 atīlābhasya ca rakṣaṇārthaṇ Simpl. II. 182.  
 attuṇ vāñchati sāmbharo Simpl. I. 159.  
 atyacchenāviruldhena, see antaḥsthena°.  
 atyādaro bhāveḥ yatra I. 408. Simpl. I. 413.  
 atyucchrite mantriṇi pārthive vā° I. 221.  
 atyutkate ca raudre ca, see aṣṭa utkate.  
 ḫatha kṛṣṇā diśāḥ sarrā III. 125.  
 ḫatha tasya taroḥ skandhe III. 128.  
 atha ye saṃhatā vrksāḥ III. 46. Simpl. III. 59.  
 adeśakālajñām anāyatikṣamāṇ III. 100. Simpl. III. 112.  
 ṭadyaprabhṛti dehaṇ svām III. 155.  
 adhano dātukāmo 'pi Simpl. II. 102.  
 adhigataparamārthān paṇḍitān I. 73.  
 adhite ya idam nityaṇi Simpl. Intr. 6.  
 see yo 'traītāt paṭhati nityam.  
 adhodystīr bhāveḥ kṛtvā, see kampamānam adho 'vekṣī.  
 adhyardhād yojanāśatād, see sapādād.  
 anantapāram kīla śabdaśāstrāṇi Intr. 4, Simpl. Intr. 5.  
 anabhijñō guṇānām yo I. 61. Simpl. I. 73.  
 anarthitvān manusyānām Simpl. I. 142.

†\*anāgatam yaḥ kurute sa śobhate III.  
194. Simpl. III. 164, 166.

†anāgatam bhayam drṣṭvā II. 10.

\*anāgatavatīm cintām V. 53. Simpl.  
V. 71, 72.

\*anāgatavidhātā ca I. 326. Simpl. I.  
318.

anādiṣṭo 'pi bhūpasya Simpl. I. 88.

anārambho manusyānām, see anārambho  
hi kāryānām.

anārambho hi kāryānām III. 114.

anāvṛṣṭihate deśe Simpl. II. 53.

anicchato 'pi duḥkhāni II. 156.

anindyam api nindanti Simpl. II. 156.

aniyuktā hi sācivye, see anuyuktā hi  
sācivye.

anirvedaḥ śriyo mūlam I. 332. Simpl.  
I. 329.

aniscitair adhyavasāyabhīrubbih III.  
224.

aniṣṭaḥ kanyakāyā yo Simpl. IV. 73  
(not in HI).

anuyuktā hi sācivye I. 219.

anūḍhā mandire yasya Simpl. IV. 67.

anṛtam satyam ity āhuḥ Simpl. I. 186.

anṛtam sāhasram māyā I. 143. Simpl.  
I. 195.

anekalodoṣaduṣṭo 'pi I. 227. Simpl. I.  
242.

anekayuddhavijayī III. 8. Simpl. III.  
11.

anena sidhyati hy etan I. 324.

antaḥpuracaraiḥ sārdham I. 40. Simpl.  
I. 55.

antargūḍhabhujamgamam I. 356. Simpl.  
I. 375.

antarlinabhujamgamam, see antargūḍha<sup>o</sup>.

antar viṣamayā hy etā I. 150. Simpl.  
I. 196; Simpl. (not HI) IV. 87.

antahsārair akūṭilaiḥ I. 96.

antahsthenāviruḍhena IV. 63. Simpl.  
III. 140; IV. 112.

antyajo 'pi yadā sākṣi I. 392. Simpl. I.  
404.

antyāvasthāgato 'pi Simpl. IV. 110.

antyāvastho 'pi budho I. 424.

\*andhakāḥ kubjakaś caīva V. 69. Simpl.  
V. 91, 100.

taṇḍho vā bādhīro vāthā V. 74. Simpl.  
V. 98.

anyathā śāstragarbhiṇyā II. 157.

anyapratāpam āśādya Simpl. I. 107.

apakāriṣu mā pāpam I. 164.

apamānam puraskṛtya Simpl. HI, III.  
164.

\*aparīkṣitam na kartavyam V. 13.  
Simpl. V. 18.

apavādo bhaved yena I. 174.

apasārasamāyuktam III. 110. Simpl.  
III. 120.

apāyasamdarśanajām vipattim I. 47.  
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api kāpuruṣo bhitāḥ I. 112. Simpl. I.  
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api kāpuruṣo mārge Simpl. V. 104, 106.

api putrakalatrair vā Simpl. I. 357.

api prāṇasamān iṣṭān III. 111. Simpl.  
III. 121.

api brahmavadham kṛtvā Simpl. I. 275.

api mandatvam āpanno Simpl. II. 167.

api vīryotkāṭaḥ satrur Simpl. III. 136.

api śāstreṣu kuśalā Simpl. V. 40, 43.

api saṃpūrṇatāyuktāḥ, see saṃpūrṇenāpi  
kartavyam.

api saṃmānasamayuktāḥ I. 115. Simpl.  
I. 153.

api sthānuvad āśināḥ Simpl. I. 49.

api syāt pitṛhā vairī Simpl. III. 143.

api svalpataram kāryam Simpl. I. 98.

api svalpam asatyam yaḥ I. 91. Simpl.  
I. 119.

aputrasya gṛham sūnyam, see sūnyam  
aputrasya gṛham.

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aprṣṭas tasya tad brūyād I. 49.

aprṣṭenāpi vaklavayam III. 3. Simpl.  
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     III. 119.  
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     V. 30.  
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     III. 47.  
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     128.  
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     I. 102.  
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     II. 108.  
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     I. 20, 323; V. 44.  
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     III. 75.  
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     Simpl. I. 163; II. 118.  
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     85.  
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     II. 83.  
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     Simpl. I. 369.  
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     I. 201.  
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     III. 39.  
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     dhasya.  
 aviditvātmanah śaktim I. 193, 330.  
     Simpl. I. 237, 325.  
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 aviruddham sukhastham yo Simpl. I.  
     362.  
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     III. 62.  
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 \*avyāpāreṣu vyāpāram I. 8. Simpl.  
     I. 21.  
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 aśuddhaprakṛtan̄ rājñī Simpl. I. 301.  
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     I. 160.  
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 āsatī bhavati salajjā Simpl. I. 418.  
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 āśaṃdadhāno mānāndhāḥ III. 11. Simpl. III. 14.  
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 āśahāyaḥ samartha 'pi III. 48. Simpl. III. 56.  
 āśahyāny api sodhāni II. 101.  
 āśādhanā api prajñā, see āśādhanā vit-tahīnā.  
 āśādhanā vittahīnā II. 1. Simpl. II. 1.  
 āśādhyam śatrum ālokya Simpl. III. 137.  
 aham hi saṃmato rājño Simpl. I. 279.  
 ahimsāpūrvako dharmo III. 94. Simpl. III. 104.  
 ahitahitavicāraśūnyabuddheḥ I. 15.  
 aho khalabhujaṅgasya Simpl. I. 305.  
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 ākīrṇaḥ śobhate rājā I. 371.  
 ākheṭakam vṛthāklesam Simpl. I. 388.  
 ākheṭakasya dharmena Simpl. I. 129.  
     Cp. pāpārddhivad adharmena.  
 āgatam vigraham dṛṣṭvā Simpl. III. 22.  
 āgatas ca gatas caiva IV. 32. Simpl. IV. 31, 36.  
 ātare vyaśane prāpte Simpl. V. 41.  
 ātmanāḥ śaktim udvīkṣya I. 192. Simpl. I. 236.  
 ātmano mukhadoṣena IV. 42. Simpl. IV. 44.  
 ātmavargam parityajya, see tyaktāś cā-bhyantarā yena.  
 ādāv atyupacāracātuvinayā° I. 286.  
 ādityacandrāv anilo 'nalaś ca I. 141, 395. Simpl. I. 182, 405.  
 ādau citte tataḥ kāye I. 126. Simpl. I. 166.  
 ādau na vāpranayinām Simpl. I. 246.  
 ādau sāma prayoktavyam, see sāmnā-vādau.  
 āpatkāle tu samprāpte Simpl. II. 112.  
 āpadam prāpnuyāt svāmī I. 300. Simpl. I. 292.  
 āpadarthe dhanam rakṣed Simpl. I. 356; III. 86.  
 āpadi yenāpakṛtam, faulty reading for āpadi yenōpa°, q.v.  
 āpadi yenōpakṛtam I. 339; IV. 15. Simpl. I. 336; IV. 16.  
 āpannāśaya vibudhaiḥ Simpl. II. 171.  
 āpātāmātrasaundaryam I. 388.  
 āyāti skhalitaiḥ pādair I. 152. Simpl. I. 198.  
 āyāśaśatalabdhasya II. 126.  
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 āropyate 'śmā śailāgram I. 19.  
 āvartaiḥ saṃśayānām I. 146. Simpl. I. 191.  
 āśanāc chayanād yānāt Simpl. IV. 65.  
 āsane śayane yāne III. 209.  
 āsannam eva nṛpatir I. 28. Simpl. I. 35.  
 āstām tāvat kim anyena IV. 48. Simpl. IV. 90.  
 āharann api na svastho I. 265.  
 ikṣor agrāt kramaśāḥ II. 31.  
 icchatī śatī sahasram V. 62. Simpl. V. 82.  
 itaḥ sa daityaḥ prāptasrīr Simpl. I. 245.  
 iṣṭam dadāti gr̥hṇāti, see dadāti prati-gr̥hṇāti.  
 iha loke hi dhaninām Simpl. I. 5.  
 iśvarā bhūridānena II. 56. Simpl. II. 67.  
 ukto bhavati yaḥ pūrvam I. 238. Simpl. I. 244, 422.

*ucchedyam api vidvāmso* III. 53. Simpl. *upārjitānām arthānām* I. 2. Simpl. II. 150.  
 III. 63, 145.

*utkṣipyā tiṭṭibhāḥ pādau* I. 329. Simpl. *upekṣitāḥ kṣīṇabalo 'pi śatruḥ* Simpl. I. 235.  
 I. 314. Cp. *svacittakalpito garvah*.

\**uttamām pranipātēna* IV. 61. Simpl. *uśānā vetti yac chāstram* I. 142. Simpl.  
 IV. 109, 114.

*uttarād uttaram vākyam* I. 46. Simpl. I. 185.

*uttarād* I. 60.

*uttisṭha kṣaṇam ekam* V. 18.

*uttisṭhamānas tu paro* Simpl. I. 234.

*utpatato 'py antarikṣam* II. 184.

*utpatanti yad ākāśe* Simpl. II. 123.

*utsāhaśaktiyutavikrama* II. 122.

*utsāhaśaktisampanno* III. 23. Simpl. III. 30.

*utsāhasampannam adīrghasūtram* II. 113.

*udīrito 'rthāḥ paśunāpi grhyate* I. 20. Simpl. I. 43.

*uddhṛteṣv api śastreṣu* III. 79.

*udyateṣv api śastreṣu*, see *uddhṛteṣv api*.

*udgamenā vinā rājan* Simpl. II. 132.

*udyamenā hi sidhyanti* II. 139. Simpl. II. 131.

*udyoginām puruṣasāṁpham upaiti lakṣmīr* Simpl. I. 361; II. 130.

*unnāmyōnnāmyā tatraīva* II. 75. Simpl. II. 91.

*upakārād dhi lokānām* II. 29. Simpl. II. 34.

*upakāriṣu yah sādhuḥ* IV. 60. Simpl. I. 247; IV. 108.

*upadeśapradātīṣṇām* IV. 59. Simpl. IV. 107.

\**upadeśo na dātavyo* IV. 55. Simpl. I. 390; IV. 97, 101.

*upadeśo hi mūrkhānām* Simpl. I. 389.

*upanatabhayair yo yo* III. 202.

*upavīṣṭāḥ sabhāmadhye* Simpl. III. 109.

\**upāyām cintayed vidvān* I. 393. Simpl. I. 406.

*upāyānām ca sarveṣām* Simpl. I. 12.

*upāyena jayo yādṛg* Simpl. I. 209.

\**upāyena hi tat kuryād* I. 159. Simpl. I. 207.

*upārjitānām arthānām* I. 2. Simpl. II. 150.

*upekṣitāḥ kṣīṇabalo 'pi śatruḥ* Simpl. I. 235.

*uśānā vetti yac chāstram* I. 142. Simpl. I. 185.

*uśmā hi vittajo vṛddhīm* II. 52. Simpl. II. 64.

*rṇāśeṣam agniśeṣam* III. 219. Simpl. III. 178.

*r̥tumātyām tu tiṣṭhantyām* III. 187.

*ekam hanyān na vā hanyād* Simpl. I. 206.

*eka eva hitārthāya* III. 70. Simpl. III. 80.

*ekam nāma jaḍātmakasya* I. 206.

*ekam aśvānṛte hanti*, see *pañca paśvanṛte hanti*.

*ekam utkāṇṭhayā vyāptam* I. 199.

*ekam bhūmipatiḥ karoti* I. 223. Simpl. I. 240.

*ekasthāne prasūte vāg*, see *ekā prasūyate mātā*.

*ekasya karma sañvīksya* Simpl. I. 342.

*ekasya janmano 'rthe* I. 173.

*ṭekasya duḥkhasya na yāvad* II. 185. Simpl. II. 175.

*ṭekasyāpy atīkher annam* III. 147.

*ekaḥ svādu na bhūñjita* Simpl. V. 103.

*ekākini vanavāsiny* I. 5.

*ekākī grhasamṛtyaktaḥ* V. 11. Simpl. V. 15.

*ekā prasūyate mātā* IV. 6. Simpl. IV. 5.

*ekena smitapāṭalādhararucco* Simpl. I. 136.

*ekenāpi gunavatā* Intr. Simpl. H 9, I 5.

*ekenāpi sudhīrena* IV. 37. Simpl. IV. 41.

*ekesām vāci śukavad anyesām* Simpl. I. 62.

\*ekodarāḥ prthaggrīvā II. 6. Simpl. V. 101, 102.

eko 'pi ko 'pi sevyo yaḥ III. 62.

eko bhāvah sadā sasto III. 56. Simpl. III. 66.

etadarthe kulinānām I. 305. Simpl. I. 297.

etāḥ svārthaparā nāryaḥ V. 50. Simpl. V. 65.

etā hasanti ca rudanti ca I. 148. Simpl. I. 192.

erāṇḍabhiṇḍārkanalaiḥ Simpl. I. 96.

†evam vilapya bahuśaḥ III. 161.

evam ca bhāṣate lokaś Simpl. V. 20.

evam jñātvā narendrena Simpl. I. 84.

†evam uktvā sa' dharmātmā III. 150.

evam manusyam apy ekam III. 47. Simpl. III. 55.

†esa śākunikaḥ śete III. 136.

ehy āgaccha samāviśāsanam II. 48. Simpl. I. 253; II. 60.

aiśvaryavanto 'pi hi nirdhanās te II. 164.

auṭsukyagarbhā bhramatīva dṛṣṭiḥ II. 182.

ausadhārtha sumantrānām Simpl. I. 203.

kaḥ kālah kāni mitrāṇi I. 271.

kaccid astādaśānyeṣu, see ripor astādaśāntāni.

kaṇṭakasya ca bhagnasya I. 222.

kathānvitam satkavi° Praśasti 1.

kanakabhūṣaṇasamgrahaṇocito I. 63. Simpl. I. 75.

kapinām vasayāśvānām V. 59. Simpl. V. 79.

†kapotaderā sury āśa, vol. xii, p. 49 ff.

kamalamadhus tyaktvā I. 290.

kampamānam adho' vekṣi I. 153. Simpl. I. 199.

kampah svedas tathā Simpl. HI I. 187.

karasādo 'mbaratyāgas I. 137. Simpl. I. 178.

karṇarīṣeṇa ca bhagnah Simpl. I. 303.

kartavyaḥ pratidivasam prasannacittaiḥ II. 160.

kartavyam eva kartavyam I. 426.

\*kartavyāṇy eva mitrāṇi II. 169.

kalahāntāni harmyāṇi V. 57. Simpl. V. 76.

kalpayati yena vṛttim I. 48.

†kaścit kṣudrasamācāraḥ III. 121.

kākamāṇsam tathōcchiṣṭam I. 302. Simpl. I. 294.

kāke śaucam dyūtakāreṣu satyam I. 110. Simpl. I. 147.

kāce maṇir maṇau kāco Simpl. I. 77.

kāmavyājam upetya, reading of Simpl. HI for dhyānavyājam u°.

kāyah saṃnihitāpāyah II. 194. Simpl. II. 177.

kāraṇān mitratām eti II. 26. Simpl. II. 31.

kārunyam saṃvibhāgaś ca II. 20. Simpl. II. 24.

kārkaśyam stanayor drśos I. 147. Simpl. I. 190.

kārttike vātha caitre ca III. 31. Simpl. III. 38.

kāryasyāpeksayābhuktam Simpl. III. 173.

kāryākāryam anāryair I. 234.

kāryāṇy arthāvamardena I. 224.

kāryāṇy uttamadaṇḍasāhasaphalāṇy I. 357. Simpl. I. 376.

kālah saṃnihitāpāyah, see kāyah saṃ°.

kālātikramaṇam vṛtter I. 116. Simpl. I. 154.

kālīndyāḥ pulinendranīla° I. 293.

kāle yathāvad adhigata° I. 27.

kālo hi sakṛd abhyeti III. 117.

kāvyaśāstravinodena II. 171.

kāśi vivarjayec cauryam V. 38. Simpl. V. 52.

kim śakyam sumatimatāpi tatra II. 176.

kim aśakyam buddhimatām I. 184.

kim karisyati pāṇḍityam I. 384. Simpl. I. 394.

kim karoty eva pāṇḍityam, see kim karisyati.

†kim krandasi nirākranda IV. 27. kṛtā bhikṣā rekair vitarati Simpl. I. 11  
Simpl. IV. 29. (om. II).

kim gajena prabhinnena I. 231. kṛtī kasya budhaḥ ko'tra, see tasyāḥ kṛte.

kim candanaiḥ sakarpūrais II. 45. kṛte pratikṛtam kuryād V. 64. Simpl.  
Simpl. II. 55. V. 84.

kim cintitena bahunā II. 153. \*kṛte viniścaye pūṣām I. 196.

kim tayā kriyate dhenvā Introd. 3. kṛtyāṇ devadvijātīnām III. 55. Simpl.  
Simpl. Introd. 4. III. 65.

kim tayā kriyate lakṣmyā Simpl. II. kṛtyākṛtyāṇ na manyeta Simpl. I. 277.  
134; V. 37. kṛtrīman nāśam āyāti II. 25. Simpl.  
II. 30.

kim tena jātu jātēna Simpl. I. 26. kṛtvā kṛtyavidas tīrthair Simpl. III. 71.

kim pauruṣam rakṣati yena II. 167. kṛtvāparādhaṇ naṣṭaḥ san I. 355.

kim bhaktenāsamarthena I. 72. Simpl. kṛtsnām api dharāṇ jītvā II. 108.

I. 97. kṛpaṇo'py akulino'pi, see vīrūpo'py aki°.

kim bhāṣitena gurunā I. 322. kṛmaya bhasma viṣṭhā vā I. 351.

kirūṭamāṇicitreṣu Simpl. III. 150. ke nāma na vinaśyanti Simpl. IV. 86.

†kukṛtam kuparijñātām V. 12. Cp. keliḥ pradahati majjām Simpl. I. 175.

kudṛṣṭām ku°. kevalām vyasanaśyōktām Simpl. II. 181.

\*kudṛṣṭām kuparijñātām V. 1. Simpl. ko gatvā yamasadanam I. 320.

V. 1, 17. Cp. kukṛtam ku°. ko gr̥hṇāti phaṇamāṇīm I. 316.

kuputro 'pi bhavet pūṣām V. 14. ko 'tibhārah samarthānām I. 22. Simpl.  
Simpl. V. 19. II. 51, 121.

kuljasya kīṭakhātasya II. 84. Simpl. ko dīrasya manasvināḥ II. 111. Simpl.  
II. 89. II. 120.

kurvanti tāvat prathamām Simpl. I. kopaprasādavastūni I. 29. Simpl. I. 36.

193. ko 'rthān prāpya na garvito I. 109.

kurvann api vyalikāni, see anekadoṣa- Simpl. I. 146.

duṣṭo 'pi.

kurvan hi vaitasīm vṛttim, see kramāt ko vā tasya manasvino, see ko dīrasya  
vaitasa°. mā°.

kulam ca śīlam ca III. 191. Simpl. koṣakṣayo na nīdrā ca Simpl. III. 128.

IV. 71. kauśeyam kṛmījām suvarṇam I. 70.

kulapatanām janagarhām I. 135. Simpl. Simp. I. 94.

I. 176. kramāt vaitasavṛttis tu III. 16. Simpl.

kūṭalekhyair dhanotsargair Simpl. III. III. 20.

138. kriyādhiκām vā vacanādhiκām vā I. 55.

kūrmasāṅkocam āśādyā III. 17. Simpl. kriyāsū yuktair nrpa cāracakṣuṣo I. 236.

III. 21. krūro lubdho 'laso 'satyah III. 20.

kṛtāścayino vandyās II. 146. Simpl. Simp. III. 26.

II. 142. klibe dhairyam, see kāke ūaucam.

kṛtaśātam asatsu naṣṭām I. 243. kleśasyāṅgam adattvā V. 31. Simpl.

kṛtāntapāśabaddhānām II. 4. Simpl. V. 32.

II. 5, 172; III. 169. kva gato mrgo na jīvati I. 163.

kṛtāntavihitām karma I. 380. kva sa daśarathāḥ svarge bhūtvā III. 232.

kṣaṇikāḥ sarvasaṃskārā I. 208.  
 kṣate prahārāḥ prapatanti II. 186.  
     Simpl. II. 178; HI also IV. 88.  
 kṣāntitulyam̄ tapo nāsti II. 162.  
 kṣīṇaḥ sravati Simpl. HI V. 76.  
 kṣīyate nōpabhogena II. 191.  
 \*kṣudram̄ artha patiḥ prāpya III. 81.  
     Simpl. III. 91, 110.  
 kṣemyaḥ sasyapradām̄ nityam̄ Simpl.  
     III. 85.  
  
 khanann ākhubilam̄ siṃhah III. 13.  
     Simpl. III. 17.  
  
 gagamam̄ iva naṣṭatāram̄ Simpl. V. 6.  
 gaccha dūram̄ api yatra nandasi I. 430.  
 gajabhujaṃgamayor̄ api, see raviniśāka°.  
 gajaviham̄gabhujaṃga°, see kāśidivākā-  
     rator.  
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 na surarṇam na ratnāni Simpl. IV. 74.  
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 na smaranty aparādhānām I. 279.  
 na svalpam apy adhyavarasāyabhīroḥ II.  
     116.  
 na svalpasya kṛte bhūri, see na sa svalpa-  
     kyte bhūri.  
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     I. 2.  
 na hi bhāvati yan na bhāvyaṇ II. 8, 134.  
     Simpl. II. 9, 124.  
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 \*na hy avijñātaśilāya I. 256. Simpl.  
     I. 252.  
 \*ṭnakasmāc chāṇḍilīmātā II. 53. Simpl.  
     II. 65, 78.  
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     I. 137.  
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     III. 97.  
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 nāṭiprasāṅgāḥ pramadāsū kāryo I. 144.  
     Simpl. I. 187.  
 nāṭyuccaṇ meruśikharam II. 123.  
 \*nānāmyaṇ nāmyate dāru I. 383. Simpl.  
     I. 386.  
 nānyad gitād varam loke V. 43. Simpl.  
     V. 57.  
 nāprṣṭas tasya tad brūyād, see aprṣṭas  
     tasya tad brūyād.  
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     Simpl. I. 296.  
 nābhīṣeko na saṃskāraḥ I. 6.  
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     II. 62.  
 nāmṛtam na viṣam kīmciid IV. 29. Simpl.  
     IV. 32.  
 nāvidagdhaḥ priyam brūyāt II. 37.  
     Simpl. I. 164. (Cp. nīḥsprhā nādhi-  
         kārī syān.)  
 nāśayitum eva nīcaḥ I. 366. Simpl. I.  
     363, 382.  
 nāśnātī sevayautsukyād Simpl. I. 267.  
 nāśām kaścid agamyo 'sti Simpl. I. 143.  
 nāsty ārogyasamāṇ mitram I. 161.  
 nikṣepe gṛhapatite V. 22. Simpl. I. 14.  
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     III. 50.  
 nītyaṇ narendrabhavane I. 26.  
 nītyodyatasya puruṣasya bhaved I. 195.  
 nīpānam iva maṇḍukāḥ II. 112.  
 nīmittam uddiṣya hi yaḥ prakupyati I.  
     274. Simpl. I. 283.  
 nīratiśayaṇ garimāṇam Simpl. I. 30.  
 nīrodhāc cetaso 'kṣāṇi Simpl. II. 154.  
 nīrdoṣam apī vittāḍhyāṇam Simpl. II. 117.  
 nīrdravyo hṛiyan eli II. 86.  
 nīrviśeṣaṇam yadā svāmī I. 66. Simpl.  
     I. 78.  
 nīrviseṇāpi sarpena Simpl. I. 204;  
     III. 87.  
 ḍnīścītya prathamāṇū vācam Simpl. III. 3.  
 nīstabdhāṇ hṛdayāṇ kṛtvā, see nīstriṇ-  
     śāṇ hṛdayāṇ kṛtvā.

*nistrimśam hrdayam kṛtvā* I. 352. Simpl.  
 I. 367.  
*niḥsarpe baddhasarpe vā* III. 226.  
*niḥsprho nādhikārī syān* I. 124. (Cp.  
 nāvidagdhaḥ priyam brūyāt.)  
*†nūtiśastrārthatattvajño* III. 73.  
*nūnam* tasyāsyapuṭe I. 401.  
*†nūnam mama nrśamsasya* III. 154.  
*nrpaḥ kāmāsakto gaṇayati na* I. 258.  
*nrpadīpo dhanasneham* I. 180. Simpl.  
 I. 221.  
*nañtan mitram* yasya kopād I. 209.  
*†naīva kaścit suhṛt tasya* III. 122.  
*nōnmayūkhena ratnena* I. 360.  
*nōpakaṛam* vinā pritiḥ II. 40. Simpl.  
 II. 46.  
  
*pañca paśvanṛte hanti* III. 98. Simpl.  
 III. 108.  
*pañcāśityadhibhām* hy etad V. 42. Simpl.  
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*†pañjarasthā tataḥ śrutvā* III. 132.  
*paṭur iha puruṣaḥ parākrame* II. 120.  
*\*paṇḍito 'pi varam* śalrur I. 418, 421.  
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*panyānām gāndhikām* panyam V. 24.  
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*patati kadācīn nabhasaḥ* V. 29. Simpl.  
 V. 29.  
*†pativrataḥ patiprāṇā* III. 131.  
*paradeśabhayād bhītā* Simpl. I. 321.  
*paradoṣakathāvicakṣanāḥ* I. 400.  
*paraparivādaḥ* pariṣadi III. 102.  
*\*parasparasya marmāṇi* III. 172.  
*\*parasya pīḍanāṇi* kurvan I. 353. Simpl.  
 I. 368.  
*parahastagatām* bhāryām V. 58. (See  
 dhanyās tāta na paśyanti.)  
*parākramaparāmarṣa°* Simpl. III. 152.  
*parāṇmukhe 'pi daive 'tra* Simpl. I. 360.  
*parāṇmukhe* ridhau pumṣām II. 9.  
 Simpl. II. 10.  
*paricīlam* āgacchāntam Simpl. I. 16.  
*parivartini* samsāre Simpl. I. 27.  
*paruṣe hitam* anvesyam I. 372.  
*pareśām* ātmanāś caīva III. 80.  
*parokṣe* guṇahantāram I. 284.  
*†parjanyasya* yathā dhārā II. 46.  
 Simpl. II. 58.  
*parṇaśabdam* api śrutvā Simpl. III. 132.  
*paryaṅkeśv* āstaraṇam I. 134. Simpl.  
 I. 174.  
*†paryatān* prthivīm sarvāṇi I. 281.  
*paryanto* labhyate bhūmeh I. 95.  
*paśya* karmavaśat prāptam II. 138.  
 Simpl. II. 129.  
*paśya* dānasya māhātmyam Simpl. II. 48.  
*pādāhato 'pi dṛḍhadanḍa°* Simpl. I. 304.  
*pāparddhivad* adharmena I. 99. Cp.  
 ākhetakasya dharmena.  
*pitā* vā yadi vā bhratā I. 428. Simpl.  
 I. 423.  
*pitur* grheṣu and *pitur* grhe tu, see *pitr-*  
 veśmani yā kanyā.  
*pitṛpaitāmahām* sthānam Simpl. I. 365.  
*pitṛveśmani* yā kanyā III. 188.  
*pitām* durgandhi toyam II. 102.  
*piyūṣam* iva samtosam Simpl. II. 153.  
*pumṣām* asamarthānām Simpl. I. 324.  
*putrād* api priyataram Simpl. II. 49.  
*punaḥ* pratyupakārāya Simpl. I. 338.  
*purā* guroḥ sa° I. 189. Simpl. I. 230.  
*pulākā* iva dhānyeṣu III. 90. Simpl.  
 III. 98.  
*pūjyate* yad apūjyo 'pi Simpl. I. 7.  
*pūjyo* bandhur api priyo I. 230.  
*pūrṇāpūrṇe* V. 21 (HI V. 20).  
*\*†pūrvam* tāvad akām mūrkho III. 193.  
*\*pūrvam* eva mayā jñātām I. 82. Simpl.  
 I. 108.  
*pūrve* vayasi yaḥ sāntaḥ, see *prathame*  
 vayasi.  
*\*prechakena* sadā bhāvyanam V. 70. Simpl.  
 V. 93, 94.  
*prstāprstā* narendrena I. 437.  
*paśunyamātrakuśalaḥ* I. 422.  
*paulaṣṭyaḥ* katham anyadā° II. 3. Simpl.  
 II. 4.

\*pracchannam kila bhoktavyam I. 314.  
 prajā na rāñjayed yas tu III. 228.  
 prajānām dharmaśaṅbhāgo Simpl. I. 344.  
 prajānām pālanaṇi śasyam Simpl. I.  
     217.  
 prajāpīḍanasaṇṭāpāt Simpl. I. 345.  
 prajñayātīrīśārīnyā I. 387.  
 pruṇamya righnabhartāram Simpl. II.  
     Intr. 3 (om. I).  
 †pratāpayaṣṭra viśrabdhāṇi III. 145.  
 pratidinam upaiti vilayāṇi V. 4. Simpl.  
     V. 4.  
 pratidivasaṇi yāti layāṇi, see pratidinam  
     upaiti vilayāṇi.  
 pratyakṣāṇi yasya yad bhuktāṇi III. 85.  
     Simpl. III. 94.  
 pratyakṣāṇi pratipadaṇi Praśasti 3.  
 \*pratyakṣe 'pi kṛte pāpe III. 174.  
     Simpl. IV. 48, 54.  
 pratyantarāṇi na punar Praśasti 6.  
 pratyādiṣṭāḥ puruṣas I. 254.  
 pratyāsallīṇi vrajati puruṣa I. 269.  
 prathame rayasi yāḥ śāntāḥ I. 125.  
     Simpl. I. 165.  
 prabhuprasādājāṇi rīttam I. 38. Simpl.  
     I. 54.  
 prabhoḥ prasādām anyasya Simpl. I.  
     286.  
 pramāṇād adhikasyāpi Simpl. I. 327;  
     III. 29.  
 pramāṇābhyadhikasyāpi, see pramāṇād  
     adhikasyāpi.  
 pramādināṇi tathā caurā I. 118. Simpl.  
     I. 156.  
 prayāty upaśamāṇi yasya III. 26. Simpl.  
     III. 33.  
 praviralam, see aviralam.  
 prasannavādāno hṛṣṭāḥ I. 154. Simpl.  
     I. 200.  
 prasarati matiḥ kāryārambhe III. 221.  
     Simpl. III. 180.  
 prājāpatye śakaṭe bhinne Simpl. I. 212.  
 prājñaiḥ snigdhaīr upakṛtām, see bhāva-  
     snigdhaīr u°.

prāṇavād rakṣayed bhrtyāṇi, see rakṣed  
     bhrtyāṇi yathā prāṇān.  
 prāṇavayāye sīmūtpanne II. 174. Simpl.  
     II. 168.  
 prāṇīlīyayā eṣārītpanne, see prāṇavayāye.  
 \*prāptām artham tu yo mohāt IV. 1.  
 prāptavidyārthaśilpāṇām Simpl. I. 399.  
 \*†prāptavayām artham labhate II. 93;  
     pāda 1 also pp. 147, 10. 21; 149, 9. 15;  
     150, 1; 151, 6. Simpl. II. 105, 106,  
     109; pāda 1 also pp. 23, 6; 24, 6. 10.  
     18; 25, 15.  
 prāptavayām artham labhate II. 152.  
 prāpte bhāye paritrāṇāṇi, see śokārat-  
     bhayatrāṇāṇi.  
 prāpto bandhanām apy ayaṇi Simpl. II.  
     184.  
 prāyeṇātra kulaṇvitām kukulajāḥ I. 410.  
     Simpl. I. 415.  
 prārabhyate na khalu righnabhayena  
     Simpl. III. 177.  
 prāleyaleśāniśre I. 318.  
 prāhuḥ sāptapādāṇi maitram Simpl. IV.  
     106.  
 priyāṇi vā yadi vā dresyam, see priyo vā.  
 priyā hitāś ca ye rājñāṇi I. 31.  
 priyo vā yadi vā dresyo IV. 2. Simpl.  
     IV. 2; III also I. 225.  
 prītiṇi nirantarāṇi kṛtvā II. 42. Simpl.  
     II. 50.  
 prerayati param anāryāḥ I. 255.  
 proktāḥ pratyuttaranā nāha I. 39.  

phalahināṇi nṛpāṇi bhrtyāḥ I. 114.  
     Simpl. I. 152.  
 phalārthī nṛpatir lokān I. 178. Simpl.  
     I. 220, 347.  
 phalārthī pārthivo lokān, see phalārthī  
     nṛpatir lokān.

balavantāṇi ripum dṛṣṭvā III. 36. Simpl.  
     I. 311; III. 44, 127.  
 balināpi na bādhyante III. 44. Simpl.  
     III. 53.

*balinā saha yoddhavyam* III. 18. Simpl. III. 23.

*baliyasā samākrānto* III. 15. Simpl. III. 19.

*baliyasā hinabalo virodham* III. 115. Simpl. III. 126.

*baliyasi prāṇamatām* III. 5. Simpl. III. 8.

*balotkaṭena duṣṭena* III. 29. Simpl. III. 36.

*balopapanno 'pi hi* III. 101. Simpl. III. 113.

\**bahavah pāṇḍitāḥ kṣudrāḥ* I. 297. Simpl. I. 288.

\**bahavo na viroddhavyā* III. 109.

*bahavo 'balavantaś ca, see bahubuddhi°.*

*bahudhā bahubhiḥ sārdham* III. 67. Simpl. III. 77.

\**bahubuddhisamāyuktāḥ* III. 104. Simpl. III. 114, 118.

*bahūnām apy asārāṇām* I. 334. Simpl. I. 331.

*bālasyāpi rāveḥ pādāḥ* I. 331. Simpl. I. 328.

*buddhimān anurakto 'yam* I. 64.

*buddhir yasya balam tasya, see yasya buddhir ba°.*

*buddhir yā sattvarahitā* I. 363.

*buddher buddhimatām loke* Simpl. V. 47.

*buddhan kaluṣabhūtāyām* Simpl. III. 184.

†\**bubhukṣitāḥ kiṁ na karoti* IV. 14, 28. Simpl. IV. 15, 30.

*br̥haspater api prājñas, see mahāmatir api prājño.*

*brahmaghne ca surāpe ca* I. 248; IV. 10. Simpl. III. 157; IV. 10.

*bhaktam̄ śaktam̄ kulinam̄ ca, see śaktam̄ bhaktam̄.*

*bhaktānām upakāriṇām* Simpl. I. 284.

\**bhakṣayitvā bahūn matsyān* I. 165. Simpl. I. 210.

*bhakṣyam̄ bhakṣyatām̄ śreyo* Simpl. IV. 59.

*bhagnāśasya karaṇḍapīṇḍitatanor* II. 159.

*bhajenmānādhiḥikam̄ vāsam̄*, see śrayenmā°.

†*bhadra susvāgatam̄ te 'stu* III. 142.

*bhayatrasto narah śvāsam̄* Simpl. II. 162.

*bhayam̄ atulam̄ gurulokāt* Simpl. V. 31.

*bhayasam̄trastamanasām̄* III. 195. Simpl. III. 165.

*bhaye vā yadi vā harṣe* Simpl. I. 109.

*bhartus cintānuvaritvam̄* Simpl. I. 69.

*bhavane 'tithayo yasya* Simpl. II. 16.

*bhāvasnigdhair upakṛtam̄ api* I. 225. Simpl. I. 285.

*bhinatti samyak prahito* I. 349.

*bhinnasvaramukhavarṇāḥ* I. 151. Simpl. I. 197.

*bhītabhītaḥ purā śatrur* Simpl. II. 44.

\**bhūlān yo nānugṛhṇātī* III. 119.

*bhūmikṣaye*, see *bhūmyekadeśasya*.

*bhūmir mitram̄ hiranyam̄* I. 185; III. 12. Simpl. I. 226; III. 16.

*bhūmyekadeśasya gūḍānvitasya* I. 427. Simpl. HI I. 395.

*bhūṣayyā brahmaṇacaryam̄ ca* I. 267. Simpl. I. 269.

*bhr̥tyāparādhājo daṇḍāḥ* Simpl. I. 354.

*bhr̥tyair vinā svayam̄ rājā* Simpl. I. 80.

*bhedanamātrakuśalas*, see *paiśunyamātra°*.

*bhedayec ca balam̄ rājā* Simpl. III. 139.

*bhogināḥ kañcukāsaktāḥ* I. 50. Simpl. I. 65.

*bhojanācchādanam̄ dadyāl* V. 47. Simpl. V. 62.

*maṇikānakavibhūṣanā yuvatyo* I. 313.

†*maṇḍūkā vividhā hy etacchala°* III. 215.

*mattebhakumbhapariṇāhini* I. 203.

*mattebhakumbhavidalana°* I. 319.

*matsyo matsyam upādatte* Simpl. III. 154.

*madādikṣālanam̄ śāstram̄* I. 367.

*madonmātasya bhūpasya* I. 121. Simpl. I. 161.

*madyam yathā dvijātīnām* Simpl. IV. 58.

*madhu tiṣṭhati vāci yoṣitām* I. 145. Simpl. I. 188, 189.

*manave vācaspataye* Simpl. H, Intr. 2 (om. I).

*manasāpi svajātyānām* I. 307. Simpl. I. 299.

*manasā sarvalokānām* Simpl. III. 148.

*mantriṇām bhinnasayudhāne* I. 97. Simpl. I. 127, 381.

*mantrirūpā hi ripavah* III. 197. Simpl. III. 168.

*mantre tīrthe dvije* Simpl. V. 105.

†*mayi tvatpādapatite* IV. 7. Simpl. IV. 7.

*marṣayed dharsaṇām yo'tra*, see *dharsaṇām marṣayed yo'tra*.

*malinamadhunas tyaktvā*, see *kamala-madhunas tyaktvā*.

*mahatām yo'parādhyata* Simpl. I. 307.

*mahatāpy arthasāreṇa* II. 35. Simpl. II. 42.

*mahatā spardhamānasya* Simpl. I. 373.

*mahato 'pi kṣayam labdhvā* Simpl. I. 374.

*mahattvam etan mahatām* III. 218. Simpl. III. 176.

*mahājanasya samparkah* III. 51. Simpl. III. 61.

*mahān apy ekako vrksah* III. 45. Simpl. III. 54, 60.

*mahānta eva mahatām* V. 32. Simpl. V. 35.

*mahān pranunno na jahāti* I. 376.

*mahāmatir api prājño* Simpl. I. 115; II. 37. (Cp. *na viśvāsam vinā satrur*.)

*mā gāh khaleṣu viśvāsam* I. 398.

†*mā cāsmai tvam krthā dvesam* III. 138.

*mātā caiva pitā caiva* Simpl. IV. 70 (om. H).

*mātāpy ekā pitāpy eko* I. 416.

*mātā yasya grhe nāsti* IV. 44. Simpl. IV. 83.

*mātrītulyaguṇo jātas* I. 386.

*mātrvat paradārāṇi* I. 390. Simpl. I. 402.

*mā tv avijñātaśūlāya*, see *na hy avijñāta*°.

*mānam udvahatām pūrṇām* II. 83.

*mānād vā yadi vā lobhāt* III. 97. Simpl. III. 107.

*mānuṣānām ayan nyāyo*, see *mānuṣānām pramāṇam syād*.

*mānuṣānām pramāṇam syād* III. 86. Simpl. III. 95.

†*māno darpas tv ahanākāraḥ* III. 160.

*māno vā darpo vā* V. 3. Simpl. V. 3.

*māndhātā kva gatas trilokavijayī* III. 233.

*mā bhavatu tasya pāpam* I. 402.

*māyayā śatravaḥ sādhyā* III. 24. Simpl. III. 31.

*mitrām vyasanasamprāptīm*, see *dhanyās tāta na paśyanti*.

*mitrām kōpi na kasyāpi* Simpl. II. 113.

†*mitrām cāmitratām yātām* IV. 53. Simpl. IV. 95.

*mitradrohī krtaṅghnaś ca* Simpl. I. 421.

*mitrarūpā hi ripavah* III. 178.

*mitravān sādhayet kāryam* II. 21. Simpl. II. 25.

\**mitrānām yo hitām vākyam*, see *mitrānām hita*°.

\**mitrānām hitakāmānām* I. 325. Simpl. I. 315.

*mitrārīthe bāndhavārīthe ca* Simpl. I. 317.

\**muñca muñca pataty eko* Simpl. IV. 62, 63.

*muhur vighnitakarmāṇam* Simpl. I. 387.

*mūrkhānām paṇḍitā dvesyā* I. 411. Simpl. I. 416.

*mūrkheṇa saha vāso 'pi* I. 413.

*mūrtām lāghavam evāttad* Simpl. II. 99.

*mūlabhṛtyoparodhena* I. 237.

mūśikī gṛhajātāpi I. 71. Simpl. I. 95.  
 mṛgā mṛgaiḥ saṅgam anuvrajantī Simpl.  
 I. 282.  
 mṛtaḥ prāpsyati vā svargam I. 312.  
 Simpl. I. 309.  
 mṛtānām svāmināḥ kārye, see sthitānām  
 svā.  
 mṛtaḥ samprāpyate svargo, see mṛtaḥ  
 prāpsyati vā svargam.  
 mṛto daridraḥ puruso Simpl. II. 94.  
 mṛtyor atyugradaṁśtrasya, see mṛtyor  
 ivōgra<sup>o</sup>.  
 mṛtyor ivōgradañḍasya III. 25. Simpl.  
 III. 32.  
 mṛtyor bibheśi kiṁ bāla Simpl. I. 419.  
 mṛdunātisuvṛttena, see mṛdunāpi su-  
 gandhena.  
 mṛdunāpi sugandhena I. 270. Simpl.  
 I. 271.  
 mṛdunā salilena khanyamānāny I. 310.  
 mṛdghaṭa iva sukhabhedyo II. 30.  
 megacchāyā khalapṛitir II. 125. Simpl.  
 II. 114.  
 ḍmeṣenā sūpakārāṇām V. 55. Simpl.  
 V. 74.  
 maulabhrtyoparodhena, see mūlabhr<sup>o</sup>.  
 ya upekṣeta śatruṇi svam III. 2. Simpl.  
 III. 2.  
 ḍyaḥ karoti naraḥ pāpam III. 152.  
 yaḥ kṛtvā sukrtaṁ rājño Simpl. I.  
 86.  
 yac ca vedeṣu śāstresu III. 176. Simpl.  
 IV. 52.  
 yac chakyam grāsitum grāsām IV. 20.  
 Simpl. IV. 22, 113.  
 yacchañ jalām api jalādo II. 57. Simpl.  
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